A Summarised Quranic Commentary: The Path of Peace of Mind

Chapter 4 An Nisa

PodQuran - Vol 4



Adopting Positive Characteristics Leads to Peace of Mind

A Summarised Quranic Commentary: The Path of Peace of Mind – Chapter 4 An Nisa

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Compiler's Notes

We have tried diligently to do justice in this volume however if there are any short falls found then the compiler is personally and solely responsible for them.

We accept the possibility of faults and shortcomings in an effort to complete such a difficult task. We might have unconsciously stumbled and committed errors for which we ask for indulgence and forgiveness of our readers and the drawing of our attention thereto will be appreciated. We earnestly invite constructive suggestions which can be made to ShaykhPod.Books@gmail.com.

Introduction

The following is a fully-referenced and easy to understand detailed commentary (Tafseer) on Chapter 4 An Nisa of the Holy Quran. It specifically discusses the good characteristics Muslims must adopt and the bad characteristics they must avoid in order to Achieve Noble Character.

Adopting Positive Characteristics Leads to Peace of Mind.

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

Chapter 4 – An Nisa, Verses 1-6

يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفۡسٖ وَٰحِدَةٖ وَخَلَقَ مِنۡهَا زَوۡجَهَا وَبَثَّ مِنۡهُمَا رِجَالٗا كَثِيرٗا وَنِسَآءٗۚ
وَٱتَّقُواْ ٱللَّهَ ٱلَّذِي تَسَآءَلُونَ بِهِۦ وَٱلۡأَرۡحَامَۚ إِنَّ ٱللَّهَ كَانَ عَلَيۡكُمۡ رَقِيبٗا ١

وَءَاتُواْ ٱلۡيَتَٰمَىٰٓ أَمۡوَٰلَهُمۡۖ وَلَا تَتَبَدَّلُواْ ٱلۡخَبِيثَ بِٱلطَّيِّبِۖ وَلَا تَأۡكُلُوٓاْ أَمۡوَٰلَهُمۡ إِلَىٰٓ أَمۡوَٰلِكُمۡۚ إِنَّهُۥ كَانَ حُوبٗا كَبِيرٗا
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وَإِنۡ خِفۡتُمۡ أَلَّا تُقۡسِطُواْ فِي ٱلۡيَتَٰمَىٰ فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا
تَعۡدِلُواْ فَوَٰحِدَةً أَوۡ مَا مَلَكَتۡ أَيۡمَٰنُكُمۡۚ ذَٰلِكَ أَدۡنَىٰٓ أَلَّا تَعُولُواْ ٣

وَءَاتُواْ ٱلنِّسَآءَ صَدُقَٰتِهِنَّ نِحۡلَةٗۚ فَإِن طِبۡنَ لَكُمۡ عَن شَيۡءٖ مِّنۡهُ نَفۡسٗا فَكُلُوهُ هَنِيٓـٔٗا مَّرِيٓـٔٗا ٤

وَلَا تُؤۡتُواْ ٱلسُّفَهَآءَ أَمۡوَٰلَكُمُ ٱلَّتِي جَعَلَ ٱللَّهُ لَكُمۡ قِيَٰمٗا وَٱرۡزُقُوهُمۡ فِيهَا وَٱكۡسُوهُمۡ وَقُولُواْ لَهُمۡ قَوۡلٗا مَّعۡرُوفٗا
٥

وَٱبۡتَلُواْ ٱلۡيَتَٰمَىٰ حَتَّىٰٓ إِذَا بَلَغُواْ ٱلنِّكَاحَ فَإِنۡ ءَانَسۡتُم مِّنۡهُمۡ رُشۡدٗا فَٱدۡفَعُوٓاْ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡۖ وَلَا تَأۡكُلُوهَآ
إِسۡرَافٗا وَبِدَارًا أَن يَكۡبَرُواْۚ وَمَن كَانَ غَنِيّٗا فَلۡيَسۡتَعۡفِفۡۖ وَمَن كَانَ فَقِيرٗا فَلۡيَأۡكُلۡ بِٱلۡمَعۡرُوفِۚ فَإِذَا
دَفَعۡتُمۡ إِلَيۡهِمۡ أَمۡوَٰلَهُمۡ فَأَشۡهِدُواْ عَلَيۡهِمۡۚ وَكَفَىٰ بِٱللَّهِ حَسِيبٗا ٦

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.

And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.

And if you fear that you will not deal justly with the orphan girls, then marry those that please you of women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hands possess [i.e., slaves]. That is more suitable that you may not incline [to injustice].

And give the women [upon marriage] their [bridal] gifts graciously. But if they give up willingly to you anything of it, then take it in satisfaction and ease.

And do not give the weak-minded your property, which Allah has made a means of sustenance for you, but provide for them with it and clothe them and speak to them words of appropriate kindness.

And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgment, release their property to them. And do not consume it excessively and quickly, [anticipating] that they will grow up. And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable. Then when you release their property to them, bring witnesses upon them. And sufficient is Allah as Accountant."

Unlike many other religions and ways of life, Islam is a religion and way of life for all people without exception. Chapter 4 An Nisa, verse 1:

"*O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women…"*

This indicates the importance of equality within Islam. Islam judges the status of people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 4 An Nisa, verse 1:

"*O mankind, fear your Lord, who created you…"*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verse 1:

“*O mankind, fear your Lord, who created you…”*

Furthermore, when a person owns an object it is considered correct and normal for them to use the object however they please. As Allah, the Exalted,

created, owns and sustains everything within the universe, including people, then He alone decides what should occur within the universe and what should not. Therefore, it is only fair for a person to obey Allah, the Exalted, as He alone owns the entire universe, including them.

Similarly, when one lends something they own to another, it is only fair that they use the item according to the wishes of its owner. Allah, the Exalted, granted every blessing a person possesses as a loan. He did not grant it to them as a gift. Like worldly loans, this loan must be repaid. The only way to repay this loan is to use them in ways pleasing to Allah, the Exalted. On the other hand, as the blessings of Paradise are a gift, people will be free to use them as they desire. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

The one who appreciates this truth will strive to sincerely obey Allah, the Exalted, their Creator, by using the blessings they have been granted as outlined in Islamic teachings. As Allah, the Exalted, alone controls all things, this behaviour will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing

everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 1:

"*O mankind, fear your Lord, who created you…"*

Whereas, the one who does not fear Allah, the Exalted, their Creator and Controller of the universe, will inevitably misuse the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state, it will cause them to misplace everything and everyone within their life and it will prevent them from preparing for their accountability on the Day of Judgement. Therefore, this attitude will lead to misery, stress and trouble in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 4 An Nisa, verse 1:

"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women…"

As all of mankind have a single origin, it indicates the importance of being sincere to others, irrespective of their faith. In fact, this is an important aspect of Islam according to the Hadith found in Sahih Muslim, number 196. In fact, being sincere to others is so important it has been placed with two very important obligatory duties: the obligatory prayers and donating the obligatory charity, in a single Hadith found in Sahih Bukhari, number 57. One must show sincerity to others by aiding them according to their means, such as financial, physical and emotional aid. One must keep their verbal and physical harm away from others and their possessions. This is the very definition of a muslim and believer according to the Hadith found in Sunan An Nasai, number 4998. One can adopt sincerity to others by treating others how they themself wish to be treated by people.

Allah, the Exalted, then indicates the importance of fulfilling the rights of one’s relatives by connecting it to fearing Him. Chapter 4 An Nisa, verse 1:

“…And fear Allah, through whom you ask one another, and the wombs…”

The first thing to note is that this makes it clear that the way one treats other people is directly connected to the obedience of Allah, the Exalted. Even though the rights of Allah, the Exalted, are different from the rights of people, none the less, Allah, the Exalted, makes it clear that fulfilling the rights of people is an aspect of obeying Him. Sadly, due to ignorance, muslims are often good at fulfilling the rights of Allah, the Exalted, such as offering the

obligatory prayers, but overlook the rights of people, while believing Allah, the Exalted, is only concerned about His rights. Islam is a complete of conduct which affects every situation one faces and every worldly blessing they interact with. Therefore, every single intention, word and action will be questioned about on Judgement Day, whether they are connected to the rights of Allah, the Exalted, or people. Chapter 99 Az Zalzalah, verses 7-8:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

Allah, the Exalted, always gives all-encompassing advice within the Holy Quran. In this case, Allah, the Exalted, often urges the kind treatment of one’s relatives within the Holy Quran, as acting on this single advice alone would ensure prosperity, peace and justice in society. If each person treated their relatives kindly, no other aid from an outside source would ever be required. This would ensure each member of every family unit is treated with kindness, which in turn would have a positive effect on the entire society.

One must aid their relatives in anything which is praiseworthy in Islam and warn them against anything which is blameworthy. Chapter 5 Al Ma’idah, verse 2:

“…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…”

Sadly, many muslims today ignore this advice and instead aid others according to their relationship with them, irrespective of if the thing they are aiding them in is good or bad. A muslim must adhere to the sequence advised in the following verse and only aid their relatives in things which are directly connected to the sincere obedience of Allah, the Exalted. Chapter 4 An Nisa, verse 1:

"…*And fear Allah, through whom you ask one another, and the wombs…"*

One must aid their relatives according to their means, which includes emotional, physical and financial support. This is best achieved when one treats others how they desire other people to treat them. One must not pay much notice to the standard and definition of a good relative defined by people, as their standard and definition often contradicts the definition and standard set by Islam. Instead, one must fulfill the rights of their relatives according to the teachings of Islam for the pleasure of Allah, the Exalted, irrespective of whether they are considered a good relative by their relatives or not. Finally, a muslim must never sever ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs ties with their relatives for worldly reasons will not enter Paradise. In addition, even though a muslim can cut off ties with their relative over religious reasons, none the less, it is best to maintain ties with their relative by aiding them in things which are good and warning them in things which are bad, as this may encourage their relative to sincerely repent from their misguidance.

One must therefore strive to fulfill the rights of Allah, the Exalted, and people as both are important aspects of Islam and will be questioned about on Judgement Day. Chapter 4 An Nisa, verse 1:

“…Indeed Allah is ever, over you, an Observer.”

After discussing the rights of one’s relatives, Allah, the Exalted, then discusses the importance of fulfilling the rights of those considered socially weak, such as orphans. Chapter 4 An Nisa, verse 2:

“And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.”

Generally speaking, orphans are often mentioned in Islamic teachings as they are often deprived of their rights because of their social weakness. Therefore, a muslim must ensure they aid those who are considered socially weak in society, such as orphans and widows, according to their means. Sponsoring orphans and widows has become extremely easy in this day and age as one can set this up online within a few minutes. And the sponsorship amount is often less than their monthly phone bill. Therefore, muslims must

not ignore this vital part of Islam as it leads to the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the one who takes care of an orphan will obtain his closeness in Paradise. This has been advised in a Hadith found in Sahih Bukhari, number 6005. Finally, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, the one who finds it difficult to perform voluntary good deeds, such as the voluntary night prayer and voluntary fasts, should act on this Hadith in order to achieve this reward with minimal effort.

It is important to note that one should always remember that whatever means they possess, such as wealth, has been granted to them by Allah, the Exalted, as a loan and not as a gift. A loan must be repaid to its owner. The way one repays the loan granted to them by Allah, the Exalted, is by using them in ways pleasing to Him. Therefore, the one who aids the needy is only repaying the debt they owe Allah, the Exalted. When one remembers this it will prevent them from behaving as if they are doing a favor to Allah, the Exalted, or the needy person. In reality, Allah, the Exalted, favored them by granting them worldly blessings and by granting them an opportunity to gain countless reward by aiding the needy. In addition, the needy person has done the donor a favor by accepting their help. If every needy person rejected the aid of others then how will one obtain the reward mentioned in divine teachings? Remembering these points will prevent one from destroying their reward by adopting the incorrect attitude.

Finally, aiding the needy includes fulfilling any lawful need a person may have. This includes emotional, physical and financial needs. Therefore, no muslim, irrespective of how little wealth they possess, can excuse themself from acting on this important duty.

Chapter 4 An Nisa, verse 2:

"And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]…"

Allah, the Exalted, warns against exchanging one's defective assets, such as their property, for the better assets of the orphan under their care. This can be avoided when one treats others in a manner they themself desire to be treated by others. One must always deal with others with justice and fairness as they will be held accountable for it in both worlds.

Chapter 4 An Nisa, verse 2:

"And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin."

One must always remember that any worldly thing they obtain by behaving in this manner will become a source of stress, trouble and difficulties for them in both worlds, as they cannot escape the power and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In addition, the one who behaves in this manner will inevitably disobey Allah, the Exalted, by misusing the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. This will only cause their stress, trouble and difficulties to increase in both worlds. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. If one persists on misusing the blessings they have been granted, they will not prepare for their accountability on Judgement Day. The punishment they will face in the hereafter will be far worse than what they faced in this world.

Finally, it is important to understand that any wealth or other worldly things which are obtained in an unlawful way will only become a curse for its bearer as all the good actions they perform with those unlawfully acquired things will be rejected by Allah, the Exalted, and only increase their sins and punishment in both worlds, if they fail to sincerely repent. This is because the outward foundation of Islam is earning and utilizing the lawful, just like the inward foundation of Islam is one's intention. If one's foundation is corrupt then anything that comes from it will be corrupt and therefore rejected by Allah, the Exalted, even if they are good deeds. It does not take a scholar to conclude the outcome of the one who behaves in this manner on Judgement Day.

Chapter 4 An Nisa, verse 2:

"And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin."

This verse was revealed when a guardian of an orphan refused to return the orphan's assets to him after he reached maturity. When the case was brought to the Holy Prophet Muhammad, peace and blessings be upon him, this verse was revealed. The guardian sincerely repented and returned the assets to the orphan. The Holy Prophet Muhammad, peace and blessings be upon him, then commented that the one who is saved from the greediness of their own soul will end up in Paradise. This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 4:2, Page 48.

Chapter 4 An Nisa, verse 3:

"And if you fear that you will not deal justly with the orphan girls, then marry those that please you of women, two or three or four. But if you fear that you will not be just, then [marry only] one or those your right hand possesses. That is more suitable that you may not incline [to injustice]."

Even though Muslim men are allowed to marry up to four women at one time none the less, they must maintain justice by treating all of them equally, such as financial maintenance and time.

Islam grants permission for males to marry up to four women at once whereas women can only possess a single husband at any one point in time. There are many reasons for this difference. For example, in the advent of Islam most women did not have occupations, as they do today, so whenever a woman was widowed or divorced she often had no means to sustain herself or her children. This forced women towards illegal activities. In order to eradicate this men were granted permission to marry up to four women.

In addition, when a man possesses more than one wife it is obvious who the parents are whenever one of the wives gives birth. But if a woman was

allowed to marry more than one man at the same time then identifying the father would be difficult as many people cannot afford to pay for modern scientific tests. Many of those that can afford them would refute the data provided to them through these tests in order to free themselves of the burdens of parenthood. This would lead to countless social issues such as broken families and single parent homes. This law also took the prophesy into consideration that close to the end of time the population of women will increase to such a level that for every one man there will be fifty women. This has been discussed in a Hadith found in Sunan Ibn Majah, number 4045.

The important point to note is that there is no compulsion in Islam so a woman is free to refuse marriage to a particular person. In addition, a man must always aim to treat his co-wives equally and respectfully, which has been commanded in this verse.

Finally, it is extremely strange how some object to multiple wives yet accept multiple partners even though the former forces a man to treat all his wives equally and ensures he fulfills the rights of each of them whereas, this kind and fair treatment simply does not exist when one has multiple partners. It is strange that these people object to a marriage bound by justice and kindness yet are happy with fornication. Marriage gives rise to stable and supportive homes for children whereas, having multiple partners leads to broken and unsupportive homes.

Generally speaking, Allah, the Exalted, encourages marriage and forbids unlawful relationships. When a couple are not truly devoted to each other, like a married couple, then any real difficulties they face will lead to more

emotional stress for the couple, as they fail to support each other correctly. Coming in and out of multiple relationships over one's life undoubtedly has a detrimental effect on their mental health. It is no surprise that those who separate from their partners often end up in counselling. They end up suffering from mental disorders, such as depression, more than those who avoid these relationships. In addition, those who are known within the society for having multiple partners are less likely to find a suitable spouse who will fulfill their rights. This is because the one who has had multiple partners within their life will adopt a loose and undesirable character, which people looking for a serious commitment, such as marriage, would dislike. This will only increase the emotional stress for the one who has had multiple partners. In casual relationships, the couple are often not on the same wavelength. Meaning, one of the two always takes the relationship more seriously, such as desiring to settle down with their partner. Whereas, the other does not feel the same about their future. When this difference in attitude eventually surfaces it often leads to long standing emotional trauma for the one who took the relationship more seriously. Whereas, a married couple from the very first step are on the same wavelength, in respect to their long-term commitment to one another. A married couple are devoted to each other in every situation, whether they face situations which are planned or unplanned, such as having children. This attitude is very rarely found amongst normal couples. Having a relationship with another also fools a person into believing they completely know their partner and so if they do get married they often complain about their spouse changing after marriage. In most cases, they did not change. The things that changed were the responsibilities and pressures of their relationship. This issue often leads to marriage issues for those couples who were in a relationship prior to their marriage. Even if they live together prior to marriage, even then the same issue will occur. In addition, it is no secret that whenever one faces trouble with their partner how severely it affects every other aspect of their life. For example, many young people drop out of education simply because they cannot face seeing their former partner every day. As marriage is a deep connection and commitment between two people, they are less likely to breakup over the same petty issues normal couples breakup over.

In addition, a person must not be fooled into the outward appearance of an unlawful relationship believing there is no harm in it for the couple or the wider society. As people have limited knowledge, are extremely short sighted and are often controlled by their emotions, they can incorrectly believe having a relationship outside marriage is harmless whereas they fail to see the hidden poison which will negatively affect them and others. A muslim in an unlawful relationship will only be encouraged to take further steps and commit sins with their partner, over time. As emotions and feelings are difficult to control and as these sins, such as fornication, have become normalized within most societies, a non-married couple may easily fall into these sins. This leads to countless other problems for them and society, such as unwanted pregnancies and even belittling other major sins within Islam. In addition, even if one does not commit any other major sins within their unlawful relationship, such as fornication, then their feelings will prevent them from thinking clearly and as a result they may well marry their partner, without realizing they are not a suitable spouse, even if they seemed to be a good partner. As discussed earlier, this is because the stress and responsibilities of marriage, such as fulfilling the rights of one's spouse and children, change the relationship between the couple, which in turn often leads to marriage problems. This is why married couples who were together before marriage often accuse each other of changing their behaviour after marriage. In addition, no matter how much time one spends with their partner, they will never get to know their character like a married couple know each other. Hidden negative characteristics in each of them will become manifest after marriage, which only leads to further marriage problems. A truth which is often overlooked by someone who is in an illegal relationship is that a person who makes a good partner is not guaranteed to make a good spouse or a good parent. This is because different characteristics are required to make a good spouse and parent compared to making a good partner. Because of their feelings for their partner, a person will often overlook the importance of choosing a pious person to marry, as they are the only one who will fulfill the rights of their spouse and children and will

avoid harming them, even when they are angry. Whereas, a person who does not have piety, will not fulfill the rights of their spouse or children and will wrong them, especially when they are angry. The one who has a partner will overlook this important point and as a result they will marry their partner because of their feelings for them, even if they do not possess piety. Emotions, such as love, make a person blind and deaf to the negative characteristics of their beloved. This has been warned in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, the one who adopts an impious character and therefore has multiple partners will always attract impious people into their lives. These impious people will always aim to take advantage of them and will only be interested in fulfilling their lusts and as a result they will not respect nor fulfil the rights of their partner, even if they get married. Whenever one of them is upset at the other, they will easily verbally abuse them and compare them to a prostitute as a result of their past immodest behaviour. Even if they apologize afterwards, these verbal insults always leave emotional scars which do not heal and can often be more detrimental to someone’s mental health than physical abuse. And those who attract impious people into their lives, because of their own impious and loose character, will always be more likely to be physically abused by their partner or spouse also. The moment the impious person looses the outward qualities which attracted their partner to them, such as their beauty, their impious partner or spouse will search for someone else. This is a major reason why impious people often have extramarital affairs. They will treat their partner or spouse like a car which is used for a while and then upgraded. The emotional trauma caused by this behaviour is difficult to fathom. In addition, if the couple have children, then even the children when upset with their parents, will hurl verbal abuses at them, especially the mother, and compare them to a prostitute as a result of their past immodest behaviour. The emotional scarring which results from one’s own child abusing them is difficult to recover from. On the other hand, the one who adopts a modest character will attract modest and good people

into their lives. These people, such as a partner or spouse, will fulfill their rights and any verbal abuse they receive from them will be dismissed, as everyone involved knows the insults are not true. If this couple have children, the children are more likely to show respect to both parents because of their modest and upright characters.

In addition, any children that are born unintentionally from the relationship will put further stress on their relationship, which often results in them splitting up, as they do not desire to share the responsibility of raising a child. This creates a broken home for the child to grow up in where they do not have the support and supervision of both parents, which often leads to trouble for everyone. It is a clear fact that the majority of youth involved in crimes, gangs and those children who are groomed by sexual predators and are victims of domestic violence, come from broken families. Raising a child correctly when one desires a child is extremely hard, then can one imagine the emotional stress of raising a child correctly when the parent did not desire to have the child in the first place? This negatively effects the upbringing of the child and often leads to the problems mentioned earlier. This stress often leads to the single parent giving up the child for fostering or adoption, which in the majority of cases, has a detrimental negative and long term impact on the child, some of which were mentioned earlier. This further increases the chances of the child becoming misguided.

All of these and more negative things within unlawful relationships cannot be appreciated by someone who is emotional or ignorant, even if unlawful relationships appear harmless. Getting involved in unlawful relationships is just like consuming a meal which appears delicious when it is in fact poisoned. As this poison is hidden, one must rely on someone who is aware of this poison and trust their advice to avoid eating the meal which appears

delicious, even if this contradicts their desires. As Allah, the Exalted, alone knows all things, especially, the hidden poisons within certain actions and relationships, His advice must be accepted and acted upon, even if it contradicts one's desires. This is similar to a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been undertaken, as they cannot solve every issue a person can face within their life nor can their advice cause one to avoid all types of mental and physical stress due to limited knowledge, experience and foresight. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who act on Islamic teachings by correctly using the blessings they have been granted and those who do not.

Allah, the Exalted, removed these numerous branch problems by addressing the root problem meaning, forbidding unlawful relationships and encouraging marriage, whereby a couple sincerely devote themselves to each other and their children.

Allah, the Exalted, repeatedly commands husbands to give the dowry to their wives, as this is a part of the marriage contract. Chapter 4 An Nisa, verse 4:

“And give the women [upon marriage] their [bridal] gifts graciously…”

They must give it with happiness and not use it as an excuse to criticize their wife in the future. They are not allowed to forcibly take it back if they get divorced. In the case of a divorce, the dowry acts as a compensation for the wife and aids her with her financial responsibilities. Chapter 4 An Nisa, verse 20:

“But if you want to replace one wife with another and you have given one of them a great amount [in dowry or gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin?”

In addition, a husband is not allowed to make use of the dowry in any way during their marriage, as it solely belongs to his wife, unless she willingly shares it with her husband. Chapter 4 An Nisa, verse 4:

“…But if they give up willingly to you anything of it, then take it in satisfaction and ease.”

Generally speaking, Islam makes it clear that the financial matters of the wife and children are the responsibility of the husband and he must provide for his family without demanding any financial help from his wife. But if she chooses to, she can willingly financially help the family and it will be recorded as a good deed in her favor. If she chooses not to, there is no blame on her, as the sole responsibility of taking care of the financial matters of the family belong to the husband and he alone will be questioned about it on Judgement Day.

As Islam is a complete code of conduct which affects every aspect of a person's life, Allah, the Exalted, commands muslims to manage their financial assets correctly so that they avoid financial difficulties. Chapter 4 An Nisa, verse 5:

"And do not give the weak-minded your property, which Allah has made a means of sustenance for you…"

The weak-minded represents anyone who does not possess the experience or intelligence to correctly manage their assets. In this case, the senior members of the family who have experience and intelligence must manage their own finances correctly and the finances of the weak-minded within their family or those under their care, such as an orphan. But they must do this correctly with justice and fairness. They must treat the assets of the person under their care, as if they are their own assets. Meaning, they must be careful with dealing with the assets of the person under their care, just like they are careful with dealing with their own assets to ensure they avoid financial difficulties. Chapter 4 An Nisa, verse 5:

“…but provide for them with it and clothe them and speak to them words of appropriate kindness.”

But when the people who are considered weak-minded in respect to financial matters, such as orphans under one’s care, become mentally mature and are therefore in a position to manage their own financial affairs, their guardian must return control of their assets to them. Chapter 4 An Nisa, verse 6:

“And test the orphans [in their abilities] until they reach marriageable age. Then if you perceive in them sound judgement, release their property to them…”

As the assets of the guardian and those under their care, such as an orphan, were often difficult to separate on a day to day basis, the guardians would spend from both assets upon themself and those under their care. In cases like these, the guardian must avoid using the assets of those under their care, such as an orphan, extravagantly or excessively, fearing they will eventually lose this source of wealth. Chapter 4 An Nisa, verse 6:

“…And do not consume it excessively and quickly, [anticipating] that they will grow up…”

The guardian of an orphan is entitled to take a reasonable fee from the orphan’s assets. But if the guardian was needy, it would be better if they took a loan from the orphan’s assets. Greater than this would be refraining from taking a fee and instead spending the orphan’s assets on the orphan. But the best conduct would involve the guardian refraining from taking a fee and spending their own wealth on raising the orphan. Chapter 4 An Nisa, verse 6:

“…And whoever, [when acting as guardian], is self-sufficient should refrain [from taking a fee]; and whoever is poor - let him take according to what is acceptable…”

When the guardian returns the assets of those under their care back to them, it must be done in the presence of witnesses to ensure it has been done correctly and fairly. Chapter 4 An Nisa, verse 6:

“…Then when you release their property to them, bring witnesses upon them…”

But in each stage, from taking care of the dependent to returning their assets to them, a guardian must always remember that Allah, the Exalted, is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. Therefore, for their own sake, they must behave in an upright and fair manner throughout every stage. Chapter 4 An Nisa, verse 6:

"…And sufficient is Allah as Accountant."

As discussed earlier, if they fail to act in the correct way, whatever worldly thing they obtain will become a source of stress and misery for them in both worlds, as they cannot escape the control and power of Allah, the Exalted, even if this is not obvious to them. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

Chapter 4 – An Nisa, Verses 7-10

لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ٧

وَإِذَا حَضَرَ ٱلْقِسْمَةَ أُو۟لُوا۟ ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينُ فَٱرْزُقُوهُم مِّنْهُ وَقُولُوا۟ لَهُمْ قَوْلًا
مَّعْرُوفًا ٨

وَلْيَخْشَ ٱلَّذِينَ لَوْ تَرَكُوا۟ مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَٰفًا خَافُوا۟ عَلَيْهِمْ فَلْيَتَّقُوا۟ ٱللَّهَ وَلْيَقُولُوا۟
قَوْلًا سَدِيدًا ٩

إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِى بُطُونِهِمْ نَارًا ۖ وَسَيَصْلَوْنَ
سَعِيرًا ١٠

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.

And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of it [the estate] and speak to them words of appropriate kindness.

And let those [executors and guardians] fear as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.

Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze [Hellfire].”

In ancient times and in some parts of the world today, women are often prevented from receiving their rightful share of the inheritance and instead the male relatives wrongfully take it all. This unjust practice was abolished by Allah, the Exalted, centuries ago. Chapter 4 An Nisa, verse 7:

“For men is a share of what the parents and close relatives leave, and for women is a share of what the parents and close relatives leave, be it little or much - an obligatory share.”

Generally speaking, before Islam and in some parts of the world today, it was common practice for women to be treated like material assets, such as a car. They would be bought and sold like cattle. A woman had no rights in any aspect of her life, such as marriage. Women would not receive any share of the inheritance and would instead be inherited herself like an material asset. She was considered as something owned by men while she was allowed to own nothing herself. If she happened to possess anything, she could only use it according to the wishes of her male relatives. Whereas, her male relatives would spend her wealth according to their wishes. She did not possess the strength or right to question this way of life. Some groups from Europe even considered women not to be human and considered women equal to animals. Women had no place in religion as they were seen as unfit for worship. Some even believed women were soulless creatures. It was part of normal life for a father to bury alive his newborn or young daughter as they were seen as an embarrassment for the family and considered to be useless and a liability. Some even believed killing a woman had not consequences within society. Some customs even executed the widow as they believed she was not worthy of living on without her deceased husband. Some people even believed the sole purpose of women was to serve men.

But Allah, the Exalted, through the Holy Prophet Muhammad, peace and blessings be upon him, taught man to respect all people, made fairness and justice part of the law. Men were made responsible for fulfilling the rights of women, just like women must fulfil the rights of men. Women were made free and independent. She was granted ownership of her own life, property and choices, equal to men. No person is allowed to force a woman to marry someone. If a woman is forced to marry someone against her will then she can annul the marriage is she wishes to. A man does not have the right to spend the assets of a woman without her permission. After a wife becomes a widow or a divorcee, no one can force her to do anything she does not wish to do. All women are entitled to a share of the inheritance, just like men. But the amount of inheritance is determined by their responsibilities within their family, therefore it is not an equal share, otherwise this would be unfair. To spend on women and treat them well has been declared an act of worship by Allah, the Exalted. All these rights and more have been given to women by none other than Allah, the Exalted, through Islam. It is strange how those who stand up for women's rights today criticize Islam even though it has advocated women's rights long before they were born.

Allah, the Exalted, then encourages muslims to share a part of the inheritance with those who are not legal inheritors, such as needy people and other distant relatives. Chapter 4 An Nisa, verse 8:

"And when [other] relatives and orphans and the needy are present at the [time of] division, then provide for them [something] out of the estate…"

Some argue that sharing a part of the inheritance to them is obligatory as Allah, the Exalted, has used the command form in this verse. None the less, providing a little from the inheritance to non-inheritors will not cause a legal inheritor to fall into poverty. But in extreme cases, whereby the legal inheritors are needy themselves, then they must at least speak to the non-inheritors in a kind and gentle manner explaining their situation to them so that they excuse themselves from giving them a share in a gracious manner. Behaving in this manner will ensure they earn some reward, even if they cannot share the inheritance with non-inheritors. Chapter 4 An Nisa, verse 8:

"…and speak to them words of appropriate kindness."

But even then, Allah, the Exalted, encourages muslims to share the inheritance with non-inheritors and speak to them in a kind manner by reminding them they should treat the non-inheritors in a way they wish people to treat their own children if they were the non-inheritors. Chapter 4 An Nisa, verse 9:

"And let those [executors and guardians] fear as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice."

It is important to note that Allah, the Exalted, often connects fearing and obeying Him to worldly situations, such as inheritance. Although the rights of Allah, the Exalted, differ from those of individuals, it is important to recognize that fulfilling the rights of fellow human beings is a fundamental aspect of serving Allah, the Exalted. Sadly, many Muslims, due to a lack of understanding, may excel in performing their obligations to Allah, like the obligatory prayers, yet neglect the rights of others, mistakenly believing that Allah, the Exalted, is solely focused on His own rights. Islam provides a comprehensive framework for conduct that governs every situation one encounters and every blessing they have been granted in this world. As such, each intention, word, and action will be scrutinized on Judgment Day, whether they pertain to the rights of Allah or to those of people. Chapter 99 Az Zalzalah, verses 7-8:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

Chapter 4 An Nisa, verse 9:

“And let those [executors and guardians] fear as if they [themselves] had left weak offspring behind and feared for them. So let them fear Allah and speak words of appropriate justice.”

In addition, this verse indicates the important Islamic principle of treating others in a way one desires to be treated by other people. This is in fact the characteristic of a true believer according to the Hadith found in Sahih Bukhari, number 13. In every situation and dealing with every person, a muslim must adopt this attitude as it will ensure they fulfil the rights of other people and behave in a manner which leads to reward in both worlds. This principle is so important to understand and act upon as it would remove the vast majority of arguments and negative behaviour between people. For example, if a husband treated his wife in the same manner he wishes his son-in-law to treat his daughter, then it would minimize the marriage difficulties he would face. If a person does business with another in a way they wish others to do business with them, then it would prevent all negative behaviour which are connected to business transactions. The examples and benefits of implementing the important Islamic principle of treating others how one wishes to be treated by other people, are endless.

In the previous verse Allah, the Exalted, commanded the inheritors to speak kindly to the non-inheritors, especially when they cannot provide them with a share of the inheritance. Chapter 4 An Nisa, verse 8:

"…speak to them words of appropriate kindness."

But in verse 9, Allah, the Exalted, warns the inheritors to at least speak in a way which is not sinful towards the non-inheritors. Chapter 4 An Nisa, verse 9:

"…So let them fear Allah and speak words of appropriate justice."

The muslim who cannot adopt good speech towards others must ensure they at least do not speak in a sinful way to others. They must remember that it only takes a single evil word to cause them to plunge into Hell on Judgement Day. This has been warned in a Hadith found in Jami At Tirmidhi, number 2314. Generally speaking, speech can be split into three categories. The first is evil speech which must be avoided at all costs. The second is good speech which should be spoken at the appropriate time. The final category of speech is vain speech. This type of speech is not considered a sin or a good deed but as this type leads to evil speech it is best to avoid it also. In addition, vain speech will be a source of regret for a person on Judgement Day when they observe the opportunities and time they wasted on vain speech. Therefore, a muslim must either speak what is good or remain silent. This has been advised in a Hadith found in Sahih Muslim, number 176.

During the division of the inheritance of the deceased, people often wrongfully take the share of those who cannot defend themselves, such as orphans. Allah, the Exalted, therefore warns muslims not to wrongfully take someone else's share of the inheritance, especially the orphans. Chapter 4 An Nisa, verse 10:

"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."

It is important to note that this warning also includes misusing the assets of an orphan at any time, not just wrongfully taking their share of the inheritance. In addition, wrongfully taking someone else's assets often occurs in legal cases whereby one commits perjury. It is enough to remember that the one who illegally takes someone else's property through perjury will go to Hell, even if they took a twig of a tree from them. This has been warned in a Hadith found in Sahih Muslim, number 353.

One must always remember that any worldly thing they obtain by behaving in this manner will become a source of stress, trouble and difficulties for them in both worlds, as they cannot escape the power and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

In addition, the one who behaves in this manner will inevitably disobey Allah, the Exalted, by misusing the blessings they have been granted. This will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. This will only cause their stress, trouble and difficulties to increase in both worlds. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, the individual may start misdirecting their frustrations towards those around them, perhaps blaming a spouse for their struggles. This could lead to distancing themselves from those who truly care, resulting

in a deeper descent into mental health issues, including depression, substance abuse, and even suicidal thoughts. Failing to appreciate and properly use the blessings one has been given can also prevent them from preparing adequately for their accountability on Judgement Day. The repercussions faced in the afterlife will far exceed any troubles experienced in this world. Chapter 4 An Nisa, verse 10:

“Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze.”

Finally, It is crucial to grasp that acquiring wealth or worldly possessions through unlawful means will ultimately become a burden for those who possess them. All good deeds carried out with these unlawful gains will be disregarded by Allah, the Exalted, leading only to an increase in their sins and punishment in this life and the hereafter, unless they genuinely repent. This stems from the fact that the foundation of Islam is anchored in earning and using what is lawful, just as the inward foundation of Islam lies in one's intentions. If the foundation is tainted, anything derived from it will also be tainted and consequently rejected by Allah, the Exalted, regardless of the actions taken. It does not take a scholar to conclude the outcome of the one who behaves in this manner on Judgement Day. Chapter 4 An Nisa, verse 10:

“…And they will be burned in a Blaze.”

Chapter 4 – An Nisa, Verses 11-14

يُوصِيكُمُ ٱللَّهُ فِىٓ أَوْلَٰدِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ فَإِن كُنَّ نِسَآءً فَوْقَ ٱثْنَتَيْنِ فَلَهُنَّ
ثُلُثَا مَا تَرَكَ وَإِن كَانَتْ وَٰحِدَةً فَلَهَا ٱلنِّصْفُ وَلِأَبَوَيْهِ لِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ مِمَّا
تَرَكَ إِن كَانَ لَهُۥ وَلَدٌ فَإِن لَّمْ يَكُن لَّهُۥ وَلَدٌ وَوَرِثَهُۥٓ أَبَوَاهُ فَلِأُمِّهِ ٱلثُّلُثُ فَإِن كَانَ لَهُۥٓ إِخْوَةٌ فَلِأُمِّهِ
ٱلسُّدُسُ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِى بِهَآ أَوْ دَيْنٍ ءَابَآؤُكُمْ وَأَبْنَآؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ
نَفْعًا فَرِيضَةً مِّنَ ٱللَّهِ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١١﴾

۞ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَٰجُكُمْ إِن لَّمْ يَكُن لَّهُنَّ وَلَدٌ فَإِن كَانَ لَهُنَّ
وَلَدٌ فَلَكُمُ ٱلرُّبُعُ مِمَّا تَرَكْنَ مِنۢ بَعْدِ وَصِيَّةٍ يُوصِينَ بِهَآ أَوْ دَيْنٍ
وَلَهُنَّ ٱلرُّبُعُ مِمَّا تَرَكْتُمْ إِن لَّمْ يَكُن لَّكُمْ وَلَدٌ فَإِن كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
ٱلثُّمُنُ مِمَّا تَرَكْتُم مِّنۢ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَآ أَوْ دَيْنٍ وَإِن كَانَ رَجُلٌ يُورَثُ
كَلَٰلَةً أَوِ ٱمْرَأَةٌ وَلَهُۥٓ أَخٌ أَوْ أُخْتٌ فَلِكُلِّ وَٰحِدٍ مِّنْهُمَا ٱلسُّدُسُ فَإِن كَانُوٓا۟
أَكْثَرَ مِن ذَٰلِكَ فَهُمْ شُرَكَآءُ فِى ٱلثُّلُثِ مِنۢ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَآ أَوْ دَيْنٍ غَيْرَ
مُضَآرٍّ وَصِيَّةً مِّنَ ٱللَّهِ وَٱللَّهُ عَلِيمٌ حَلِيمٌ ﴿١٢﴾

تِلْكَ حُدُودُ ٱللَّهِ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِى مِن
تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾

وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدۡخِلۡهُ نَارًا خَٰلِدٗا فِيهَا وَلَهُۥ
عَذَابٞ مُّهِينٞ ١٤

"Allah instructs you concerning your children [i.e., their portions of inheritance]: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [and/or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah. Indeed, Allah is ever Knowing and Wise.

And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for them [i.e., the wives] is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.

These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.

And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

As Islam is a complete code of conduct which affects every situation a person faces and every blessing they interact with, it goes far beyond Islamic acts of worship and rituals. Sadly, due to ignorance many muslims wrongfully believe Islam only deals with Islamic acts of worship and rituals and these are the only things Allah, the Exalted, will question about on Judgement Day. One must avoid adopting this ignorant belief as it will only cause them to misuse the blessings they have been granted and it will prevent them from fulfilling the rights of people, which is an aspect of obeying Allah, the Exalted. One must remember that every single intention, word and action will be questioned about on Judgement Day, whether they are connected to the rights of Allah, the Exalted, or people or whether they are connected to worldly or religious things. Chapter 99 Az Zalzalah, verses 7-8:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

In the main verses under discussion Allah, the Exalted, discusses inheritance and directly connects it to His obedience. Chapter 4 An Nisa, verse 11:

“Allah instructs you concerning your children: for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half…”

This verse does not mean men are universally considered superior to women as they have been plenty of women in history that are far superior to thousands of men combined. This command was given as Allah, the Exalted, has placed more responsibilities with men such as covering the expenses of the household and freed women of these responsibilities. It would have been unfair if both women and men were given equal inheritance even though men have way more financial responsibilities than women. Chapter 4 An Nisa verse 34:

“Men are in maintainers of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth…”

The father is responsible for the day to day expenses for his unmarried daughter and a husband is responsible for these expenses for his wife. A brother is responsible for these expenses for his unmarried sister in the case of the father’s death. In unique cases where a woman may not have a father, brother or husband to take care of her expenses, then she must be aided by her other close relatives. If she has no close relatives, then the Islamic government must cover her expenses. If she lives in a non-Islamic state, then the muslims within her community must aid her, even if she is not their relative. As a result, Allah, the Exalted, granted men more of the inheritance as their financial responsibilities are greater than women. Just like two employees within a single company are not paid equally as their responsibilities are not equal, similarly, it would be unfair to grant an equal share of the inheritance to men and women when their financial responsibilities are not equal. In addition, if a woman chooses to contribute to the household expenses, then she will be rewarded for that but the law of Allah, the Exalted, in respect to her share of the inheritance will not change, as she willingly contributed to the household expenses. If she was forced to

contribute to the household expenses, the inheritance law cannot be blamed for that and she will be compensated by Allah, the Exalted, through gaining reward in both worlds, as long as she shows patience but the inheritance law will not be changed for her. As Allah, the Exalted, is the Lord and the woman is His servant, Allah, the Exalted, will compensate her according to what is best but He will not the change the inheritance law for her. If she truly believes in Allah, the Exalted, she will accept His decision humbly.

It is important to bear in mind that prior to Islam women would themselves be counted as something which were inherited by others and the thought of them actually inheriting from others was absurd. Islam abolished this unjust practice and gave them an obligatory share in the inheritance.

Generally speaking, Islam judges people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other criteria for assessing individuals, such as gender, ethnicity, and social class, hold no value and should be disregarded by Muslims. Clinging

to these standards fosters racism and fosters division within the Muslim community. It is essential to remember that since a person's intentions are not visible to others, people cannot judge anyone's worth based solely on their outward actions. Therefore, one must avoid making claims about the status of themself or others; only Allah, the Exalted, truly understands the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

“…So do not claim yourselves to be pure; He is most knowing of who fears Him.”

Chapter 4 An Nisa, verse 11:

“…for the male, what is equal to the share of two females. But if there are [only] daughters, two or more, for them is two thirds of one's estate. And if there is only one, for her is half. And for one's parents, to each one of them is a sixth of his estate if he left children. But if he had no children and the parents [alone] inherit from him, then for his mother is one third. And if he had brothers [or sisters], for his mother is a sixth, after any bequest he [may have] made or debt. Your parents or your children - you know not which of them are nearest to you in benefit. [These shares are] an obligation [imposed] by Allah…”

As the inheritance law is obligatory on all muslims, one must not ignore it while believing they are obeying Allah, the Exalted, as they fulfil the rights of Allah, the Exalted, such as performing the obligatory prayers. As Islam is a complete of conduct, a muslim must act on all its teachings to the best of their ability without exception. As Allah, the Exalted, does not impose a duty a person cannot fulfil, there are no excuses for failing to complete them all. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

One must trust that as Allah, the Exalted, knows all things, He alone knows how to distribute the inheritance in the best way, even if this is not obvious to people. Chapter 4 An Nisa, verse 11:

"…Indeed, Allah is ever Knowing and Wise."

Through this reality, one must except their own ignorance and avoid adopting the ignorant attitude whereby they falsely believe that as they earned the wealth which is being distributed, they have the right to decide the different shares of the inheritance. This is an ignorant attitude, as the strength, inspiration, knowledge and opportunity to earn wealth all come from Allah, the Exalted, and He alone created and granted the wealth one possesses. Therefore, every blessing one possesses, such as wealth, belongs to Him. As the wealth belongs solely to Allah, the Exalted, He alone has the right to

decide the different shares of the inheritance. To believe otherwise indicates a person’s arrogance which will lead them to destruction in both worlds. Chapter 39 Az Zumar, verse 49:

“…then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.”

Chapter 4 An Nisa, verse 12:

“And for you is half of what your wives leave if they have no child. But if they have a child, for you is one fourth of what they leave, after any bequest they [may have] made or debt. And for the wives is one fourth if you leave no child. But if you leave a child, then for them is an eighth of what you leave, after any bequest you [may have] made or debt. And if a man or woman leaves neither ascendants nor descendants but has a brother or a sister, then for each one of them is a sixth. But if they are more than two, they share a third, after any bequest which was made or debt, as long as there is no detriment [caused]. [This is] an ordinance from Allah, and Allah is Knowing and Forbearing.”

The final part of this verse means that the dying person should not cross the limits in their bequest thereby hurting their inheritors. The maximum a dying person can will to a non-inheritor is a third of their estate and the rest must

be distributed to their inheritors. This has been confirmed by a Hadith found in Sahih Muslim, number 4209. Just like Allah, the Exalted, is Forbearing and tolerates the bad behaviour of people, one must adopt forbearance in respect to all matters, especially when ensuring their rightful inheritors receive their share of the inheritance, even if they do not get on with them, as the inheritance law are obligatory and must not be ignored. Chapter 4 An Nisa, verse 13:

"These are the limits [set by] Allah…"

In fact, the one who wrongs other people, such as depriving them of their rightful share of the inheritance will face justice on Judgement Day. The wrongdoer will be forced to hand over their good deeds to their victims and if necessary, the wrongdoer will take the sins of their victims. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Even though the inheritance law does not directly involve the rights of Allah, the Exalted, such as the obligatory prayers, none the less, Allah, the Exalted, makes it clear that the inheritance law has been set by Him and must be fulfilled correctly. In fact, Allah, the Exalted, promises the one who fulfills all the duties imposed by Allah, the Exalted, whether they are connected to His rights or the rights of people and whether they are worldly or religious matters, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, peace of mind and success in both worlds. Chapter 4 An Nisa, verse 13:

“These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment.”

The fact that Allah, the Exalted, connected a worldly matter, such as inheritance to His obedience clearly indicates the importance of sincerely obeying Allah, the Exalted, in both worldly and religious matters and in every situation. Generally speaking, the one who adopts this attitude will correctly use every blessing they have been granted. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who intentionally disobeys Allah, the Exalted, in religious or worldly matters or whether they fail to fulfil the rights of Allah, the Exalted, or people, will inevitably misuse the blessings they have been granted. This will cause them to adopt an unbalanced mental and physical state and it will cause them to misplace everything and everyone within their life. This

attitude will therefore lead them to stress, trouble and difficulties, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And the punishment awaiting them in the hereafter will be far worse. Chapter 4 An Nisa, verse 14:

“And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

It is important to note that a muslim will not reside in Hell forever, yet the muslim who persists on disobeying Allah, the Exalted, in worldly or religious matters, has been warned of remaining in Hell forever. This indicates that the one who persists on disobeying Allah, the Exalted, such as persisting on disregarding the rights of people, is in severe danger of losing their faith before they leave this world. It is important to recognize that faith resembles a plant; it requires nourishment through acts of obedience to truly thrive. Just as a plant lacking nourishment, such as sunlight, will wither and die, so too can a person's faith diminish and even die if it is not sustained by the obedience of Allah, the Exalted. This is the greatest loss. Chapter 4 An Nisa, verse 14:

"And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment."

A person should therefore embrace and act upon Islamic teachings for their own benefit, even when it conflicts with personal desires. They should approach this with the wisdom of a patient who follows their doctor's advice, understanding that the prescribed bitter medicines and strict diet are ultimately for their own good. Just as this wise patient can achieve better mental and physical health through compliance with medical guidance, so too can an individual flourish by adhering to Islamic principles. The knowledge required to attain a balanced mental and physical state, along with the proper placement of everything and everyone in life, comes solely from Allah, the Exalted. While societal knowledge about mental and physical

well-being has its merits, it falls short despite extensive research, as it cannot address every challenge one may encounter. Human advisors may lack the comprehensive insight necessary to alleviate all forms of stress or to guide one in organizing everyone and everything within their life due to their limitations and biases. Allah, the Exalted, possesses perfect knowledge and has shared it with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This becomes evident when observing the lives of those who incorporate Islamic teachings into their lives versus those who do not. Often, patients may not grasp the scientific rationale behind their prescribed treatments, yet they trust their doctors. In contrast, Allah, the Exalted, invites people to reflect deeply on Islamic teachings so they can truly recognize their transformative impact on their lives. He does not seek blind faith; rather, He encourages individuals to discern the truth through clear evidence. This journey requires an open and unbiased mindset when exploring the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verses 13-14:

"These are the limits [set by] Allah, and whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under which rivers flow, abiding eternally therein; and that is the great attainment. And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment."

Chapter 4 – An Nisa, Verses 15-18

وَٱلَّٰتِي يَأۡتِينَ ٱلۡفَٰحِشَةَ مِن نِّسَآئِكُمۡ فَٱسۡتَشۡهِدُواْ عَلَيۡهِنَّ أَرۡبَعَةٗ مِّنكُمۡۖ فَإِن
شَهِدُواْ فَأَمۡسِكُوهُنَّ فِي ٱلۡبُيُوتِ حَتَّىٰ يَتَوَفَّىٰهُنَّ ٱلۡمَوۡتُ أَوۡ يَجۡعَلَ ٱللَّهُ لَهُنَّ سَبِيلٗا ١٥

وَٱلَّذَانِ يَأۡتِيَٰنِهَا مِنكُمۡ فَـَٔاذُوهُمَاۖ فَإِن تَابَا وَأَصۡلَحَا فَأَعۡرِضُواْ عَنۡهُمَآۗ إِنَّ ٱللَّهَ
كَانَ تَوَّابٗا رَّحِيمًا ١٦

إِنَّمَا ٱلتَّوۡبَةُ عَلَى ٱللَّهِ لِلَّذِينَ يَعۡمَلُونَ ٱلسُّوٓءَ بِجَهَٰلَةٖ ثُمَّ يَتُوبُونَ مِن قَرِيبٖ فَأُوْلَٰٓئِكَ يَتُوبُ
ٱللَّهُ عَلَيۡهِمۡۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١٧

وَلَيۡسَتِ ٱلتَّوۡبَةُ لِلَّذِينَ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِ حَتَّىٰٓ إِذَا حَضَرَ أَحَدَهُمُ ٱلۡمَوۡتُ قَالَ
إِنِّي تُبۡتُ ٱلۡـَٰٔنَ وَلَا ٱلَّذِينَ يَمُوتُونَ وَهُمۡ كُفَّارٌۚ أُوْلَٰٓئِكَ أَعۡتَدۡنَا لَهُمۡ عَذَابًا أَلِيمٗا
١٨

“Those who commit immorality [unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you. And if they testify, confine them [the guilty women] to houses until death takes them or Allah ordains for them [another] way.

And the two who commit it [unlawful sexual intercourse] among you - punish them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of Repentance and Merciful.

The repentance accepted by Allah is only for those who do wrong in ignorance [or carelessness] and then repent soon [after]. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise.

But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment."

One of the aims of Islam is to promote good social behaviour so that the society progresses in a way which benefits its people in both their worldly and religious lives. An aspect of this good social behaviour is to punish certain sins and crimes which prevent this positive progression within society, such as fornication and adultery. Chapter 4 An Nisa, verse 15:

“*Those who commit immorality [unlawful sexual intercourse] of your women - bring against them four [witnesses] from among you…”*

Even though Islam approaches the issues of fornication and adultery with strict measures, this verse highlights the challenge of proving such acts to enforce legal punishment. The likelihood of finding four just and reliable witnesses who observe the actions firsthand is exceedingly low. Furthermore, anyone who accuses another of fornication without meeting this requirement will face legal consequences. This serves as a strong deterrent against false accusations of fornication or adultery. Chapter 24 An Nur, verse 4:

“And those who accuse chaste women and then do not produce four witnesses - lash them with eighty lashes and do not accept from them testimony ever after…”

This indicates the vast mercy of Allah, the Exalted, who prefers veiling the faults of His servants so that they sincerely repent to Him without being

punished or publicly disgraced. Whereas, the one who commits fornication or adultery in such a public way whereby four just and reliable witnesses can testify against them, deserves to be deprived of this mercy as they spread shameless behaviour by encouraging others to behave in the same manner. Chapter 4 An Nisa, verse 15:

“…And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way.”

In addition, some scholars believe this verse has been abrogated by chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes…”

Both verses can harmoniously coexist without negating each other. The individual responsible should remain confined at home, as outlined in this verse, until they receive the legal consequences specified in the quoted verse. Essentially, the second verse provides clarity regarding the main verse under discussion.

The gradual evolution of laws served an important purpose, as the people of that time were not accustomed to living under a structured legal framework. Therefore, Allah, the Exalted, chose not to implement the complete Islamic system all at once, but rather introduced it step by step. This approach mirrors what medical professionals do when prescribing medication; they often start with lower doses and gradually increase them to help patients adjust positively. This gradual revelation was, in fact, a profound blessing and mercy from Allah, the Exalted. Had all the final commands and prohibitions been revealed at the beginning, many people who embraced Islam might have rejected it outright.

Generally speaking, this indicates the importance of improving one's sincere obedience of Allah, the Exalted, gradually. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. A muslim is not expected to implement all Islamic teachings in one go, but they are expected to improve their behaviour with the passing of time.

Chapter 4 An Nisa, verses 15-16:

"Those who commit unlawful sexual intercourse of your women - bring against them four [witnesses] from among you. And if they testify, confine the guilty women to houses until death takes them or Allah ordains for them [another] way. And the two who commit it among you, dishonor them both…"

Dishonoring the two has been clarified in chapter 24 An Nur, verse 2:

“The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes…”

The penalties enforced by the Islamic governing authorities serve primarily as a deterrent to both offenders and the wider community. Without such stringent punishments, individuals may exploit lenient laws, which contributes to the alarming rates of crime seen in many countries today. When laws lack sufficient severity, they fail to discourage potential criminals effectively.

Generally speaking, Allah, the Exalted, encourages marriage and forbids unlawful relationships. When a couple are not truly devoted to each other, like a married couple, then any real difficulties they face will lead to more emotional stress for the couple, as they fail to support each other correctly. Coming in and out of multiple relationships over one’s life undoubtedly has a detrimental effect on their mental health. It is no surprise that those who separate from their partners often end up in counselling. They end up suffering from mental disorders, such as depression, more than those who avoid these relationships. In addition, those who are known within the society for having multiple partners are less likely to find a suitable spouse who will fulfill their rights. This is because the one who has had multiple partners within their life will adopt a loose and undesirable character, which people looking for a serious commitment, such as marriage, would dislike. This will only increase the emotional stress for the one who has had multiple partners. In casual relationships, the couple are often not on the same wavelength.

Meaning, one of the two always takes the relationship more seriously, such as desiring to settle down with their partner. Whereas, the other does not feel the same about their future. When this difference in attitude eventually surfaces it often leads to long standing emotional trauma for the one who took the relationship more seriously. Whereas, a married couple from the very first step are on the same wavelength, in respect to their long-term commitment to one another. A married couple are devoted to each other in every situation, whether they face situations which are planned or unplanned, such as having children. This attitude is very rarely found amongst normal couples. Having a relationship with another also fools a person into believing they completely know their partner and so if they do get married they often complain about their spouse changing after marriage. In most cases, they did not change. The things that changed were the responsibilities and pressures of their relationship. This issue often leads to marriage issues for those couples who were in a relationship prior to their marriage. Even if they live together prior to marriage, even then the same issue will occur. In addition, it is no secret that whenever one faces trouble with their partner how severely it affects every other aspect of their life. For example, many young people drop out of education simply because they cannot face seeing their former partner every day. As marriage is a deep connection and commitment between two people, they are less likely to breakup over the same petty issues normal couples breakup over.

In addition, a person must not be fooled into the outward appearance of an unlawful relationship believing there is no harm in it for the couple or the wider society. As people have limited knowledge, are extremely short sighted and are often controlled by their emotions, they can incorrectly believe having a relationship outside marriage is harmless whereas they fail to see the hidden poison which will negatively affect them and others. A muslim in an unlawful relationship will only be encouraged to take further steps and commit sins with their partner, over time. As emotions and feelings are difficult to control and as these sins, such as fornication, have become

normalized within most societies, a non-married couple may easily fall into these sins. This leads to countless other problems for them and society, such as unwanted pregnancies and even belittling other major sins within Islam. In addition, even if one does not commit any other major sins within their unlawful relationship, such as fornication, then their feelings will prevent them from thinking clearly and as a result they may well marry their partner, without realizing they are not a suitable spouse, even if they seemed to be a good partner. As discussed earlier, this is because the stress and responsibilities of marriage, such as fulfilling the rights of one's spouse and children, change the relationship between the couple, which in turn often leads to marriage problems. This is why married couples who were together before marriage often accuse each other of changing their behaviour after marriage. In addition, no matter how much time one spends with their partner, they will never get to know their character like a married couple know each other. Hidden negative characteristics in each of them will become manifest after marriage, which only leads to further marriage problems. A truth which is often overlooked by someone who is in an illegal relationship is that a person who makes a good partner is not guaranteed to make a good spouse or a good parent. This is because different characteristics are required to make a good spouse and parent compared to making a good partner. Because of their feelings for their partner, a person will often overlook the importance of choosing a pious person to marry, as they are the only one who will fulfill the rights of their spouse and children and will avoid harming them, even when they are angry. Whereas, a person who does not have piety, will not fulfill the rights of their spouse or children and will wrong them, especially when they are angry. The one who has a partner will overlook this important point and as a result they will marry their partner because of their feelings for them, even if they do not possess piety. Emotions, such as love, make a person blind and deaf to the negative characteristics of their beloved. This has been warned in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, the one who adopts an impious character and therefore has multiple partners will always attract impious people into their lives. These impious people will always aim to take advantage of them and will only be interested in fulfilling their lusts and as a result they will not respect nor fulfil the rights of their partner, even if they get married. Whenever one of them is upset at the other, they will easily verbally abuse them and compare them to a prostitute as a result of their past immodest behaviour. Even if they apologize afterwards, these verbal insults always leave emotional scars which do not heal and can often be more detrimental to someone's mental health than physical abuse. And those who attract impious people into their lives, because of their own impious and loose character, will always be more likely to be physically abused by their partner or spouse also. The moment the impious person looses the outward qualities which attracted their partner to them, such as their beauty, their impious partner or spouse will search for someone else. This is a major reason why impious people often have extramarital affairs. They will treat their partner or spouse like a car which is used for a while and then upgraded. The emotional trauma caused by this behaviour is difficult to fathom. In addition, if the couple have children, then even the children when upset with their parents, will hurl verbal abuses at them, especially the mother, and compare them to a prostitute as a result of their past immodest behaviour. The emotional scarring which results from one's own child abusing them is difficult to recover from. On the other hand, the one who adopts a modest character will attract modest and good people into their lives. These people, such as a partner or spouse, will fulfill their rights and any verbal abuse they receive from them will be dismissed, as everyone involved knows the insults are not true. If this couple have children, the children are more likely to show respect to both parents because of their modest and upright characters.

In addition, any children that are born unintentionally from the relationship will put further stress on their relationship, which often results in them splitting up, as they do not desire to share the responsibility of raising a child. This

creates a broken home for the child to grow up in where they do not have the support and supervision of both parents, which often leads to trouble for everyone. It is a clear fact that the majority of youth involved in crimes, gangs and those children who are groomed by sexual predators and are victims of domestic violence, come from broken families. Raising a child correctly when one desires a child is extremely hard, then can one imagine the emotional stress of raising a child correctly when the parent did not desire to have the child in the first place? This negatively effects the upbringing of the child and often leads to the problems mentioned earlier. This stress often leads to the single parent giving up the child for fostering or adoption, which in the majority of cases, has a detrimental negative and long term impact on the child, some of which were mentioned earlier. This further increases the chances of the child becoming misguided.

All of these and more negative things within unlawful relationships cannot be appreciated by someone who is emotional or ignorant, even if unlawful relationships appear harmless. Getting involved in unlawful relationships is just like consuming a meal which appears delicious when it is in fact poisoned. As this poison is hidden, one must rely on someone who is aware of this poison and trust their advice to avoid eating the meal which appears delicious, even if this contradicts their desires. As Allah, the Exalted, alone knows all things, especially, the hidden poisons within certain actions and relationships, His advice must be accepted and acted upon, even if it contradicts one's desires. This is similar to a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. This is because the only One who has the knowledge required to ensure a person achieves a balanced mental and physical state is Allah, the Exalted. The knowledge of the mental and physical states of humans possessed by society will never be enough to achieve this outcome, despite all the research that has been

undertaken, as they cannot solve every issue a person can face within their life nor can their advice cause one to avoid all types of mental and physical stress due to limited knowledge, experience and foresight. Allah, the Exalted, alone has this knowledge and He has granted it to mankind in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is obvious when one observes those who act on Islamic teachings by correctly using the blessings they have been granted and those who do not.

Allah, the Exalted, removed these numerous branch problems by addressing the root problem meaning, forbidding unlawful relationships and encouraging marriage, whereby a couple sincerely devote themselves to each other and their children.

By addressing the concept of marriage, divorce, widows and children in the Holy Quran, Allah, the Exalted, has given the key to a successful society. When the members of the family, whether together or divorced, fulfill each other's rights and create a stable and happy home for the children, it causes a positive ripple effect throughout society. Conversely, when a family is unhappy and fail to fulfil each other's rights, then it causes a negative ripple effect which spreads throughout society.

Many thinkers have come and gone which have addressed the issues people and society face but as these solutions target branch issues the benefit of these solutions are minimal. Whereas, Allah, the Exalted, through this method of addressing root issues, which affect an individual and the society,

has clarified all things so that people can achieve success in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things and as guidance and mercy…"

But only those who use the intelligence they have been granted correctly will understand the profound wisdom within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

"Thus does Allāh make clear to you His verses that you might use reason."

As always, Allah, the Exalted, invites people to sincerely repent and guarantees them forgiveness in both worlds. Chapter 4 An Nisa, verse 16:

"And the two who commit it among you, dishonor them both. But if they repent and correct themselves, leave them alone. Indeed, Allah is ever Accepting of repentance and Merciful."

Just like Allah, the Exalted, forgives the people who sincerely repent and reform their behaviour, muslims must also ensure they overlook the mistakes of others and continue to fulfil their rights according to the teachings of Islam. They must always think about them in a positive way and avoid assuming their repentance is not genuine. As long as one corrects their behaviour in the future, others must accept their repentance and move on from their past sins. A muslim must avoid reminding others of their past sins as this leads to trouble in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2505, that the one who shames another person who has repented from a sin, will end up committing the same sin as the person they shamed. Therefore, one must judge and treat people based on their outward behaviour and leave their hidden intention to Allah, the Exalted. If a person reforms their behaviour, they must be treated with respect and their rights must be fulfilled by others.

Allah, the Exalted, then explains the aspects of sincere repentance so that people avoid adopting wishful thinking whereby they persist on the disobedience of Allah, the Exalted, while falsely believing they have sincerely repented from their sins. Chapter 4 An Nisa, verses 17-18:

“The repentance accepted by Allah is only for those who do wrong in ignorance and then repent soon after. It is those to whom Allah will turn in forgiveness, and Allah is ever Knowing and Wise. But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.”

Ignorance also refers to when one loses control over their emotions. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

It is important to note that as warned by these verses, a muslim must avoid adopting wishful thinking whereby they persist on the disobedience of Allah, the Exalted, while believing they have sincerely repented from their sins, as this attitude can lead them to losing their faith before leaving this world. It is important to recognize that faith resembles a plant that needs regular nourishment, care and attention to thrive. Just like a plant deprived of nourishment, such as sunlight and nutrients, will wither away and die, a person’s faith can also diminish and die if not nurtured through acts of obedience. This is the greatest loss. Chapter 4 An Nisa, verse 18:

“But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, "Indeed, I have repented now," or of those who die while they are disbelievers. For them We have prepared a painful punishment.”

Chapter 4 – An Nisa, Verses 19-25

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا يَحِلُّ لَكُمْ أَن تَرِثُوا۟ ٱلنِّسَآءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا۟ بِبَعْضِ
مَآ ءَاتَيْتُمُوهُنَّ إِلَّآ أَن يَأْتِينَ بِفَٰحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ فَإِن كَرِهْتُمُوهُنَّ
فَعَسَىٰٓ أَن تَكْرَهُوا۟ شَيْـًٔا وَيَجْعَلَ ٱللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿١٩﴾

وَإِنْ أَرَدتُّمُ ٱسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَءَاتَيْتُمْ إِحْدَىٰهُنَّ قِنطَارًا فَلَا تَأْخُذُوا۟
مِنْهُ شَيْـًٔا أَتَأْخُذُونَهُۥ بُهْتَٰنًا وَإِثْمًا مُّبِينًا ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُۥ وَقَدْ أَفْضَىٰ بَعْضُكُمْ إِلَىٰ بَعْضٍ وَأَخَذْنَ مِنكُم مِّيثَٰقًا
غَلِيظًا ﴿٢١﴾

وَلَا تَنكِحُوا۟ مَا نَكَحَ ءَابَآؤُكُم مِّنَ ٱلنِّسَآءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُۥ كَانَ
فَٰحِشَةً وَمَقْتًا وَسَآءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَٰتُكُمْ وَبَنَاتُكُمْ وَأَخَوَٰتُكُمْ وَعَمَّٰتُكُمْ وَخَٰلَٰتُكُمْ وَبَنَاتُ
ٱلْأَخِ وَبَنَاتُ ٱلْأُخْتِ وَأُمَّهَٰتُكُمُ ٱلَّٰتِىٓ أَرْضَعْنَكُمْ وَأَخَوَٰتُكُم مِّنَ ٱلرَّضَٰعَةِ
وَأُمَّهَٰتُ نِسَآئِكُمْ وَرَبَٰٓئِبُكُمُ ٱلَّٰتِى فِى حُجُورِكُم مِّن نِّسَآئِكُمُ ٱلَّٰتِى
دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا۟ دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَٰٓئِلُ
أَبْنَآئِكُمُ ٱلَّذِينَ مِنْ أَصْلَٰبِكُمْ وَأَن تَجْمَعُوا۟ بَيْنَ ٱلْأُخْتَيْنِ إِلَّا مَا قَدْ
سَلَفَ إِنَّ ٱللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٣﴾

۞ وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ ۖ كِتَٰبَ ٱللَّهِ عَلَيْكُمْ ۚ وَأُحِلَّ لَكُم مَّا
وَرَآءَ ذَٰلِكُمْ أَن تَبْتَغُوا۟ بِأَمْوَٰلِكُم مُّحْصِنِينَ غَيْرَ مُسَٰفِحِينَ ۚ فَمَا ٱسْتَمْتَعْتُم بِهِۦ مِنْهُنَّ
فَـَٔاتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۚ وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَٰضَيْتُم بِهِۦ مِنۢ بَعْدِ ٱلْفَرِيضَةِ ۚ
إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ٢٤

وَمَن لَّمْ يَسْتَطِعْ مِنكُمْ طَوْلًا أَن يَنكِحَ ٱلْمُحْصَنَٰتِ ٱلْمُؤْمِنَٰتِ فَمِن مَّا مَلَكَتْ
أَيْمَٰنُكُم مِّن فَتَيَٰتِكُمُ ٱلْمُؤْمِنَٰتِ ۚ وَٱللَّهُ أَعْلَمُ بِإِيمَٰنِكُم ۚ بَعْضُكُم مِّنۢ بَعْضٍ ۚ فَٱنكِحُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَءَاتُوهُنَّ أُجُورَهُنَّ بِٱلْمَعْرُوفِ مُحْصَنَٰتٍ غَيْرَ مُسَٰفِحَٰتٍ وَلَا
مُتَّخِذَٰتِ أَخْدَانٍ ۚ فَإِذَآ أُحْصِنَّ فَإِنْ أَتَيْنَ بِفَٰحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى ٱلْمُحْصَنَٰتِ
مِنَ ٱلْعَذَابِ ۚ ذَٰلِكَ لِمَنْ خَشِىَ ٱلْعَنَتَ مِنكُمْ ۚ وَأَن تَصْبِرُوا۟ خَيْرٌ لَّكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ
٢٥

“O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality [adultery]. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good.

But if you want to replace one wife with another and you have given one of them a great amount [bridal gift], do not take [back] from it anything. Would you take it in injustice and manifest sin?

And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?

And do not marry those [women] whom your fathers married [step-mothers], except what has already occurred. Indeed, it was an immorality and hateful [to Allah] and was evil as a way.

Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful.

And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you. And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation. Indeed, Allah is ever Knowing and Wise.

And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another. So marry them with the permission of their people and give them their due compensation [bridal gift] according to what is acceptable. [They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers. But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance] is for him among you who fears affliction [sin], but to be patient is better for you. And Allah is Forgiving and Merciful."

When Allah, the Exalted, speaks to the believers in the Holy Quran, His message is closely tied to the need for alignment between their professed faith and their actions. In Islam, merely stating one's faith lacks significance without corresponding deeds. Actions serve as the tangible proof required to earn reward and mercy in both this world and the hereafter. Just as a fruitful tree holds value only when it bears fruit, in a similar vein, faith is meaningful only when it translates into positive actions. In this case Allah, the Exalted, calls the believers to abolish the barbaric practice of treating women as part of the inheritance, like other household objects, which was common practice prior to the coming of Islam. Chapter 4 An Nisa, verse 19:

“O you who have believed, it is not lawful for you to inherit women by compulsion…”

It is strange how Islam is wrongfully criticized for failing to uphold women’s rights, even though it advocated their rights centuries ago.

Generally speaking, before the advent of Islam, and in certain regions still today, women faced the grim reality of being regarded as mere possessions, akin to cars or livestock. They were bought and sold, lacking any rights over their own lives, including in matters of marriage. Inheritance laws frequently excluded women entirely, rendering them as property rather than heirs. During this time, women were often seen solely through the lens of male ownership, unable to claim any possessions for themselves; whatever little they might have was controlled by their male relatives, who managed it freely while women had no voice in their own affairs. In some European communities, women were even viewed as lesser beings, compared to

animals, and held no status in religious practices, as they were thought unworthy of worship. Sadly, some men viewed women as soulless, leading to horrific practices such as the live burial of newborn or young daughters, regarded as a disgrace to the family and a burden. In these societies, acts of violence against women went unchecked. These societies believed that a woman's life held no value without her deceased husband often resulting in the execution of widows. The prevailing mindset in certain circles suggested that the primary role of women was to serve men, drowning the truth of their inherent worth and dignity in an ocean of deep-rooted misogyny.

Through the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, emphasized the importance of respecting all individuals and instilled fairness and justice as core principles of law. Men are entrusted with the responsibility of upholding the rights of women, just as women are expected to uphold the rights of men. Women have been granted freedom and independence, along with the right to own their lives, property, and make their own decisions, on par with men. It is explicitly prohibited for anyone to coerce a woman into marriage; should she find herself in an unwanted union, she has the right to annul it if she chooses. Furthermore, a man cannot utilize a woman's assets without her consent. After a woman becomes a widow or a divorcee, she cannot be compelled to act against her wishes. Moreover, all women are entitled to inherit, just like men, although the share assigned to them is based on their familial responsibilities, ensuring fairness in distribution. Treating women well and providing for them is regarded as an act of worship in the eyes of Allah, the Exalted. These rights, and many more, have been bestowed upon women through Islam, which has championed these principles long before the current discourse on women's rights emerged. It is worth noting that advocates for women's rights today often overlook Islam's pivotal role in establishing these rights centuries ago.

Allah, the Exalted, then warns husbands not to forcibly take the dowry or gifts they had given to their wives, during their marriage or during divorce proceedings, as this is regarded as stealing. Chapter 4 An Nisa, verse 19:

"…And do not make difficulties for them in order to take [back] part of what you gave them…"

One must always remember that any worldly thing they obtain by behaving in this manner will become a source of stress, trouble and difficulties for them in both worlds, as they cannot escape the power and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

When someone engages in such behaviour, they risk disobeying Allah, the Exalted, by misusing the blessings they have been given. This misuse can lead to an imbalance in both their mental and physical well-being and it will cause them to misplace everything and everyone within their life. Consequently, their stress, troubles, and challenges will multiply, turning their family, friends, careers, and financial resources into sources of anxiety. If they continue to stray from the path set by Allah, they may start to misplace blame for their stress on those close to them, like their spouse. Cutting ties with those who genuinely care will exacerbate their mental health issues,

potentially leading them down a dark path of depression, substance abuse, or even suicidal thoughts. Moreover, if one continues to disregard the blessings they have, they will be unprepared to face their accountability on Judgement Day. The consequences awaiting them in the afterlife will be far more severe than the struggles they encounter in this world. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

It is crucial to recognize that acquiring wealth or possessions through unlawful means will ultimately turn into a burden for the individual. Any good deeds performed with such unlawfully gained assets will not be accepted by Allah, the Exalted. Instead, they will only add to their sins and the suffering they face in both this life and the next, unless they genuinely repent. The outward foundation of Islam is rooted in earning and using what is lawful, just as intentions form the inner foundation of one’s faith. If one’s foundations are tainted, anything that stems from it will also be tainted and thus rejected by Allah, even if those actions appear to be good. It does not take extensive knowledge to understand the fate of someone who acts in this way on Judgment Day.

Only when a wife commits adultery does the husband have a right to take back the dowry or gifts he has given to her, but to refrain even in this case is rewarded by Allah, the Exalted. Chapter 4 An Nisa, verse 19:

"…And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality…"

Allah, the Exalted, then commands the husband to treat his wife with kindness and respect and at all times. He encourages them to observe their wife in a positive way so that they appreciate her many qualities instead of focusing on her flaws. This is an important attitude to adopt in any relationship as everybody possesses some flaws. If one constantly observes the flaws of others, then they will never be happy with their relationships, which in turn will prevent them from fulfilling the rights of others. Chapter 4 An Nisa, verse 19:

"…And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."

Within marriage, it is essential to recognize that a spouse may have certain shortcomings which might initially make them less appealing. However, it is crucial not to rush into a decision to end the marriage out of anger or disappointment. Instead, practicing patience and understanding is key. Often, physical attraction can be overshadowed by other valuable traits that

contribute significantly to a successful marriage. When given the chance to shine, even those initial feelings of aversion can transform into admiration as one recognizes the depth of their spouse's character. In the early days of marriage, it is not uncommon to find oneself disliking certain traits in a spouse, and this can sometimes escalate to feelings of revulsion. Yet, if one can remain patient and allow their spouse's true qualities to emerge, they will likely discover that the positive aspects far exceed any flaws. Thus, taking hasty decisions regarding divorce is not advisable.

But it is important to note that this does not mean one should accept the bad behaviour of others. Rather, it is a duty on every muslim to constructively and gently criticise the bad behaviour of others, especially their relatives, as this is vital for the improvement of people and preventing the spread of bad behaviour within society. One should instead strive to overlook the flaws of others which do not lead them to sins and strive to fulfil their rights according to the teachings of Islam. One must observe their marriage in a positive way so that they appreciate the many benefits they receive from it, such as companionship and emotional support, and avoid always observing the negative aspects of their marriage.

Chapter 4 An Nisa, verse 19:

"…perhaps you dislike a thing and Allah makes therein much good."

Generally speaking, one must always remember that Allah, the Exalted, chooses what is best for people even if this is not obvious to them. Therefore, they must remain firm on the sincere obedience of Allah, the Exalted, at all times so that they achieve peace of mind in every situation. In times of ease, they must show gratitude and in times of difficulty, they must show patience. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one's speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

Striving for strong faith is essential, as it helps one to remain committed to obeying Allah, the Exalted, in every circumstance—whether in times of ease or hardship. One can cultivate strong faith by learning and putting into practice the clear proofs and evidence found in the Holy Quran and the

teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These teachings demonstrate that sincere obedience to Allah, the Exalted, leads to peace of mind in both this life and the hereafter. Conversely, those who neglect Islamic teachings may find their faith to be weak. Such individuals can easily turn away from the obedience of Allah, the Exalted, especially when their personal desires clash with their obligations. They may not recognize that prioritizing obedience over fleeting desires is the path to true peace in both worlds. It is crucial, therefore, to seek certainty of faith by acquiring and applying Islamic knowledge. This commitment enables one to remain steadfast in their obedience to Allah, the Exalted, at all times. This involves correctly using the blessings one has been granted in accordance with Islamic teachings so that one achieves a balanced mental and physical state and correctly places everything and everyone within their life. By doing so, one can attain lasting peace of mind in both this world and the next.

Chapter 4 An Nisa, verse 19:

"…And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."

Only when the negative aspects of a marriage outweigh the positive aspects should one consider divorce, as Islam does not force a married couple to remain together. Chapter 4 An Nisa, verses 20-21:

“But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin? And how could you take it while you have gone in unto each other and they have taken from you a solemn covenant?”

In case of divorce, Allah, the Exalted, warns the husband not to forcibly take back the dowry or any gifts he gave to his wife. As discussed earlier, anything he obtains in this manner will only become a source of stress, trouble and difficulties for him in both worlds and as it was unlawfully gained, any good deeds which result from it will be rejected by Allah, the Exalted, and instead it will only increase their sins.

Allah, the Exalted, then prohibited a disgusting relationship which was considered acceptable prior to the coming of Islam. Chapter 4 An Nisa, verse 22:

“And do not marry those [women] whom your fathers married [i.e. step mothers], except what has already occurred. Indeed, it was an immorality and hateful and was evil as a way.”

Generally speaking, when one abandons the divine code of conduct granted to them by Allah, the Exalted, people inevitably create codes of conduct which contradict their nature as the Devil beautifies disgusting actions to

them which overcomes their logic and common sense. Chapter 16 An Nahl, verse 63:

“By Allah , We did certainly send [messengers] to nations before you, but Satan made their deeds attractive to them…”

One only needs to observe society and history to realize this reality and therefore appreciate the need for the divine code of conduct granted by Allah, the Exalted. As Allah, the Exalted, created humans and knows all things, He alone can provide the best code of conduct which ensures people obtain peace of mind, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life. When people abandon this divine code of conduct and instead follow man-made codes of conduct they will adopt a mindset which defies their nature. This will prevent them from obtaining a balanced mental and physical state and cause them to misplace everything and everyone within their life. Just like the human body suffers when it is taken out of its natural state so does the human mind, therefore this behaviour leads to misery and trouble in both worlds. This is obvious when one observes people who have abandoned the divine code of conduct.

Allah, the Exalted, then outlines other relationships which are unlawful within Islam. Chapter 4 An Nisa, verses 23-24:

“Prohibited to you [for marriage] are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your [milk] mothers who nursed you, your sisters through nursing, your wives' mothers, and your step-daughters under your guardianship [born] of your wives unto whom you have gone in. But if you have not gone in unto them, there is no sin upon you. And [also prohibited are] the wives of your sons who are from your [own] loins, and that you take [in marriage] two sisters simultaneously, except for what has already occurred. Indeed, Allah is ever Forgiving and Merciful. And [also prohibited to you are all] married women except those your right hands possess. [This is] the decree of Allah upon you…”

The final aspect of these verses remind muslims that the rulings of Allah, the Exalted, involve all aspects of their lives. Sadly, due to ignorance, many muslims believe Allah, the Exalted, will only question people about their religious duties, such as the obligatory prayers, and as a result they misuse the blessings they have been granted in worldly matters. As Islam is a complete code of conduct it affects every situation a person faces, whether worldly or religious, and affects every blessing they interact with. One must therefore understand this truth and correct their intentions, speech and actions in every worldly and religious situation so that they achieve peace of mind in both worlds. Chapter 99 Az Zalzalah, verses 7-8:

“So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it.”

Chapter 4 An Nisa, verse 24:

“…And lawful to you are [all others] beyond these, [provided] that you seek them [in marriage] with [gifts from] your property, desiring chastity, not unlawful sexual intercourse. So for whatever you enjoy [of marriage] from them, give them their due compensation as an obligation. And there is no blame upon you for what you mutually agree to beyond the obligation…”

Allah, the Exalted, makes clear that the dowry is an obligatory aspect of a marriage contract and must be given to the wife.

In general, Allah, the Exalted, promotes marriage and discourages relationships outside of that bond. When a couple is not fully committed to each other like a married couple should be, they can easily feel overwhelmed by challenges. Without that strong support for one another, difficulties can lead to heightened emotional stress. Going through multiple relationships over time can negatively impact a person’s mental health. It is no wonder that many who break up with their partners find themselves seeking counseling, often battling mental health issues like depression more than those who stay in stable relationships. Moreover, individuals known for having many partners might struggle to find a suitable spouse who can meet their relationship needs. This is because a history of multiple partners can suggest a lack of commitment, which often deters those looking for serious relationships like marriage. Such a reputation can add to the emotional burden of those individuals. In casual relationships, partners rarely share the same commitment level. One might be eager to settle down while the other is indifferent about the future. When this difference becomes apparent, it can lead to lasting emotional pain for the more serious partner. In contrast,

married couples generally start with a shared understanding of their long-term commitment. They are devoted to one another, come what may, whether they are dealing with planned situations or unexpected challenges, like having children. This level of commitment is often lacking in regular couples.

Additionally, being involved in multiple casual relationships can create a false sense of knowing one's partner. When a marriage does happen, individuals may then feel their spouse has changed. In reality, it is the responsibilities and pressures of marriage that shift, not the individuals themselves. This misperception can lead to problems for those who dated before marriage. Even couples who live together before marriage can face the same issues.

It is also important to note how much relationship difficulties can spill over into every other area of life. For instance, young people might drop out of education simply to avoid the discomfort of seeing an ex-partner daily. Marriage, being a deep and meaningful commitment, tends to help couples navigate challenges better, reducing the likelihood of breaking up over trivial matters that might affect regular couples.

In addition, it is crucial for individuals to recognize that the outward appearance of an unlawful relationship can be deceiving, leading them to mistakenly believe that it poses no risk to themselves or society. Many people, with their limited understanding and short-sightedness, often let their emotions cloud their judgment, resulting in the false belief that engaging in a relationship outside of marriage is harmless. However, they fail to notice the hidden consequences that can have a detrimental impact on themselves and

those around them. For a Muslim involved in an unlawful relationship, there is a real danger of being drawn into a cycle of further transgressions with their partner over time. Emotional attachments can be overwhelming, and in societies where sins such as fornication have become normalized, couples may easily stumble into these behaviors. This can lead to a host of problems, including unwanted pregnancies, and the trivialization of major sins in Islam. Even if one manages to avoid serious sins during their unlawful relationship, their emotions can cloud their judgment, leading them to make hasty decisions like marrying their partner without recognizing that they may not be compatible as spouses. The transition into marriage brings its own set of stresses and responsibilities—like fulfilling the rights of a spouse and children—which can alter the dynamics of the relationship, often resulting in conflicts. This shift is frequently noticed by couples who were together before marriage, as they might claim that their partner has changed after marriage. Moreover, no matter how much time is spent together, a couple will never truly understand each other's character in the same way as a married couple does. Hidden flaws can emerge post-marriage, contributing to further issues. A common oversight in unlawful relationships is the assumption that someone who is a good partner will automatically make a good spouse or parent. Different qualities are essential for success in these roles, and while emotions can obscure this reality, it is vital to prioritize piety in a potential spouse. A pious individual is more likely to fulfill their obligations and refrain from causing harm, even in moments of anger. On the other hand, someone lacking in piety may neglect the rights of their spouse and children, particularly during difficult times. Those in a romantic relationship might overlook this critical aspect, choosing to marry based solely on their feelings rather than a foundation of piety. The blindness that love can foster is well-documented, as highlighted in a Hadith found in Sunan Abu Dawud, number 5130, reminding people of the importance of thoughtful discernment in choosing a life partner.

Furthermore, the one who adopts an impious character and therefore has multiple partners will always attract impious people into their lives. These impious people will always aim to take advantage of them and will only be interested in fulfilling their lusts and as a result they will not respect nor fulfil the rights of their partner, even if they get married. Whenever one of them is upset at the other, they will easily verbally abuse them and compare them to a prostitute as a result of their past immodest behaviour. Even if they apologize afterwards, these verbal insults always leave emotional scars which do not heal and can often be more detrimental to someone's mental health than physical abuse. And those who attract impious people into their lives, because of their own impious and loose character, will always be more likely to be physically abused by their partner or spouse also. The moment the impious person looses the outward qualities which attracted their partner to them, such as their beauty, their impious partner or spouse will search for someone else. This is a major reason why impious people often have extramarital affairs. They will treat their partner or spouse like a car which is used for a while and then upgraded. The emotional trauma caused by this behaviour is difficult to fathom. In addition, if the couple have children, then even the children when upset with their parents, will hurl verbal abuses at them, especially the mother, and compare them to a prostitute as a result of their past immodest behaviour. The emotional scarring which results from one's own child abusing them is difficult to recover from. On the other hand, the one who adopts a modest character will attract modest and good people into their lives. These people, such as a partner or spouse, will fulfill their rights and any verbal abuse they receive from them will be dismissed, as everyone involved knows the insults are not true. If this couple have children, the children are more likely to show respect to both parents because of their modest and upright characters.

In addition, when children are born unexpectedly from a relationship, it can add significant strain on the couple, often leading to separation. Many may feel unprepared to share the responsibilities of parenting, which can result in

a fractured home life for the child. Growing up in such an environment means missing out on the support and guidance that both parents can provide, creating challenges not only for the child but for everyone involved. Research shows that a considerable number of young people engaged in criminal activities, gang involvement, or those who fall victim to sexual predators and domestic abuse often stem from broken families. Parenting is a formidable task even under ideal circumstances, so consider the emotional toll when a parent is unprepared or unwilling to raise a child. This can significantly hinder the child's development and lead to various difficulties. The stress of single parenting may sometimes lead to tough decisions, such as fostering or adoption, which can have lasting negative consequences for the child. Unfortunately, these situations often increase the likelihood of the child wandering off the correct path, highlighting the importance of a stable and nurturing environment in early life.

All the negative aspects of unlawful relationships often go unnoticed by those who are emotionally driven or uninformed, even when these relationships may seem harmless at first glance. Engaging in such relationships is akin to enjoying a meal that looks appetizing but is, in reality, poisoned. Because this poison is hidden, it is essential to trust the guidance of someone knowledgeable about these dangers and to heed their advice, even if it goes against personal desires. Just as Allah, the Exalted, comprehends all matters—especially the concealed risks inherent in certain actions and relationships—His directives should be accepted and followed, even if they conflict with one’s own wishes. This mirrors the behavior of a wise patient who follows their doctor's guidance, understanding that it is ultimately for their benefit, despite the bitter medicines and strict dietary restrictions they may face. Similar to how this prudent patient achieves better mental and physical health, so too can an individual who embraces and acts upon Islamic teachings. The only One who holds the knowledge necessary for achieving balance in both mental and physical well-being is Allah, the Exalted. The understanding of human mental and physical states available

to society will never suffice to resolve every challenge a person may encounter; countless research efforts may fall short, as they cannot prevent all forms of mental and physical stress due to their inherent limitations in knowledge, experience, foresight and biases. Allah, the Exalted, alone possesses this profound understanding and has shared it with humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 24:

"…Indeed, Allah is ever Knowing and Wise."

This becomes evident when one observes the lives of those who adhere to Islamic teachings, utilizing their blessings correctly, as opposed to those who do not.

Allah, the Exalted, tackled these various issues at their core by prohibiting unlawful relationships and promoting marriage. This way, couples can truly commit to one another and their children.

Addressing themes of marriage, divorce, widowhood, and the responsibilities toward children in the Holy Quran provides invaluable guidance for building a thriving society. When family members, whether together or separated, respect each other's rights and foster a nurturing environment for their children, it creates a positive ripple effect that benefits the entire community. On the other hand, when families struggle and fail to uphold these rights, the

resulting discontent can lead to a negative impact that resonates throughout society. Numerous thinkers have explored various societal challenges, but many of their proposed solutions often focus on surface-level issues, yielding limited improvements. In contrast, Allah, the Exalted, tackles foundational concerns that affect both individuals and communities. By clarifying these essential truths, He paves the way for success in this life and the hereafter. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things and as guidance and mercy…"

But only those who use the intelligence they have been granted correctly will understand the profound wisdom within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

"Thus does Allāh make clear to you His verses that you might use reason."

As financially providing for one's wife and children is a duty on a husband, one should not get married until they can fulfil this obligation. Those in this situation were granted permission to marry their slave girls, after freeing them. This was yet another way Islam aimed to reduce and abolish slavery over time. Chapter 4 An Nisa, verse 25:

“And whoever among you cannot [find] the means to marry free, believing women, then [he may marry] from those whom your right hands possess of believing slave girls. And Allah is most knowing about your faith. You [believers] are of one another…”

Here, Allah, the Exalted, makes it clear that one should not consider others lowly who are deemed inferior by society. Islam assesses individuals primarily on one key aspect: their sincere obedience to Allah, the Exalted. This obedience involves correctly using the blessings one has been granted, in accordance with the teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

“…Indeed, the most noble of you in the sight of Allah is the most righteous of you…”

All other criteria for assessing the worth of individuals, such as gender, ethnicity, or social class, hold no significance and should be disregarded by Muslims. Emphasizing these factors can lead to racism and division within the community. It is essential to remember that since one’s true intentions are concealed from others, it is not a person’s place to judge who is better based on outward behavior. One should avoid making assertions about the status of themself or others, as only Allah, the Exalted, knows the true intentions, words, and actions of everyone. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Allah, the Exalted, again stresses the importance of giving wives their dowry, an obligatory aspect of a marriage contract. Chapter 4 An Nisa, verse 25:

"…So marry them with the permission of their people and give them their due compensation according to what is acceptable…"

Allah, the Exalted, then warns muslims to marry a slave girl who possesses piety as this will ensure they behave correctly and fulfil the rights of their husbands and future children. Chapter 4 An Nisa, verse 25:

"…[They should be] chaste, neither [of] those who commit unlawful intercourse randomly nor those who take [secret] lovers…"

Generally speaking, a muslim must always seek the correct spouse if they desire a successful marriage. As advised in a Hadith found in Sahih Bukhari, number 5090, a person must choose a spouse who possesses piety. This will ensure they fulfil the rights of their spouse and avoid wronging them,

even when they are angry, as they fear facing the consequences of their actions. Whereas, those who are impious will mistreat their spouse and children whenever they are upset. This is one of the main reasons why domestic violence has increased amongst muslims in recent years. And even when they are pleased with their spouse, they will still fail to fulfil their rights because of their ignorance, which piety helps to remove. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

In addition, a pious person tends to prioritize the rights of others, such as those of their spouse, more than they focus on claiming their own rights. They recognize that Allah, the Exalted, will hold them accountable for how they treat others, rather than inquiring about how others have treated them. Allah, the Exalted, will question them about their actions, not the actions of others. In contrast, an impious individual often concentrates only on their own rights—rights shaped by societal norms, trends, and personal desires, rather than by the teachings of Islam. Consequently, they may struggle to find satisfaction in their relationships, even if their spouse meets their rights as outlined in Islam. This is a key reason why a lack of understanding of Islam is so frequently associated with marital issues and divorces.

As most slave girls did not possess the right Islamic education and conduct, they were more likely to behave immorally. As a result, out of leniency, Allah, the Exalted, reduced their punishment in the case they committed adultery. Chapter 4 An Nisa, verse 25:

"…But once they are sheltered in marriage, if they should commit adultery, then for them is half the punishment for free [unmarried] women. This [allowance to marry slave girls] is for him among you who fears sin, but to be patient is better for you…"

Even though, Allah, the Exalted, granted men permission to marry their slave girls in cases where they cannot financially support marrying a free woman, none the less, He encourages them to be patient and aim to marry the correct person who has been educated in Islamic manners and therefore possesses piety. Generally speaking, this indicates the importance of avoiding marrying people of loose character. A muslim must not be hasty in choosing a spouse out of fear of stigma, criticism or loneliness. It is far better for them to patiently search for the right spouse than to rush into marriage with an impious person. This does not mean one should search for the perfect spouse, as this does not exist. But it means they must at least search for a spouse who possesses piety and some concern for their religious duties, otherwise they will marry the wrong person who does not fulfil their rights and therefore their marriage will become a source of stress and difficulties for them. But if a person fails to be patient and behaves in a hasty manner, then they must remain firm on the obedience of Allah, the Exalted, throughout their marriage and in every situation, by correctly using the blessings He has granted them so that they receive His mercy and forgiveness in both worlds. Chapter 4 An Nisa, verse 25:

"…And Allah is Forgiving and Merciful."

Chapter 4 – An Nisa, Verses 26-28

يُرِيدُ ٱللَّهُ لِيُبَيِّنَ لَكُمْ وَيَهْدِيَكُمْ سُنَنَ ٱلَّذِينَ مِن قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَٱللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

وَٱللَّهُ يُرِيدُ أَن يَتُوبَ عَلَيْكُمْ وَيُرِيدُ ٱلَّذِينَ يَتَّبِعُونَ ٱلشَّهَوَٰتِ أَن تَمِيلُوا۟ مَيْلًا عَظِيمًا
﴿٢٧﴾

يُرِيدُ ٱللَّهُ أَن يُخَفِّفَ عَنكُمْ وَخُلِقَ ٱلْإِنسَٰنُ ضَعِيفًا ﴿٢٨﴾

“Allah wants to make clear to you and guide you to the [good] practices of those before you and to accept your repentance. And Allah is Knowing and Wise.

Allah wants to accept your repentance, but those who follow passions want you to digress [into] a great deviation.

And Allah wants to lighten for you; and mankind was created weak.”

Allah, the Exalted, wants mankind to pass the test of life in this world so that they achieve peace of mind in both worlds. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

As a result, Allah, the Exalted, has revealed a divine code of conduct through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that people can achieve this goal just like He revealed divine codes of conduct for the past generations. Chapter 4 An Nisa, verse 26:

“Allah wants to make clear to you and guide you to the [good] practices of those before you…”

The divine code of conduct teaches mankind how to correctly use the blessings Allah, the Exalted, has granted them. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. One can understand the reality of obtaining peace of mind through obeying Allah, the Exalted, by observing those around them and those who lived before them. It is clear that those who obeyed Allah, the Exalted, by correctly using the blessings He granted them obtained peace of

mind. Whereas, those who misused the blessings they had been granted obtained an unbalanced mental and physical state and misplaced everything and everyone within their life. This attitude therefore lead them to stress, difficulties and trouble, even if they enjoyed worldly luxuries. Chapter 4 An Nisa, verse 26:

"Allah wants to make clear to you and guide you to the [good] practices of those before you…"

But as people were not created perfect, Allah, the Exalted, does not demand perfection from them. Instead, He expects them to strive hard to sincerely obey Him by correctly using the blessings they have been granted as outlined in Islamic teachings and whenever they commit sins, to sincerely repent and reform their behaviour. Chapter 4 An Nisa, verse 26:

"Allah wants to make clear to you and guide you to the [good] practices of those before you and to accept your repentance…"

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely

obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

As Allah, the Exalted, alone knows all things, He alone can provide the perfect code of conduct which leads to peace of mind. He alone can teach mankind how to correctly use the blessings He has granted them so that they achieve a balanced mental and physical state. And He alone can teach mankind how to correctly place everything and everyone within their life. All man-made codes of conduct can never lead to peace of mind due to a lack of knowledge, foresight, experience and due to biases. Chapter 4 An Nisa, verse 26:

"…And Allah is Knowing and Wise."

Allah, the Exalted, further emphasizes that the door of repentance and the path to peace of mind are open to all and warns that others will desire to divert them from the path that leads to peace of mind. Chapter 4 An Nisa, verse 27:

"Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation."

As Islam teaches mankind to control their desires and instead use the blessings they have been granted correctly as outlined in Islamic teachings so that they achieve peace of mind in both worlds, Islamic teachings contradicts the attitude of those who only wish to fulfil their worldly desires. As a result, these people will criticize those muslims who desire to obey Allah, the Exalted.

In addition, when one chooses a different path from the people around them it makes them feel bad about their own path in life, the path of using the blessings they have been granted according to their own desires, and as a result they criticize them over their dedication to obeying Allah, the Exalted. Sadly, this criticism often first comes from one’s own relatives.

In addition, the other elements of society, such as social media, fashion and culture will criticize the one who strives to obey Allah, the Exalted, as the spread of Islam prevents them from making wealth and obtaining influence. Many of the industries which Islam criticizes, such as the alcohol and entertainment industries, strive hard within society to discourage people from accepting Islam and discourage muslims from acting on Islamic teachings for this purpose. This is a major reason why propaganda against Islam is so widespread within social media, fashion and culture.

Finally, whenever one strives to act on Islamic teachings, which involves controlling one’s desires so that they use the blessings they have been granted correctly as outlined in Islamic teachings, other people who wish to live like animals by pursuing all their desires will feel that Islam and muslims make them appear as animals. As a result, they will attempt to discourage

people from accepting Islam and muslims from practicing on Islamic teachings so that they behave like them by adopting an animalistic life whereby they pursue all their desires. These people will target specific elements of Islam in order to discourage others from it, such as the Islamic dress code for women. Anyone with common sense can see through their weak and empty criticisms as their only issue is with Islam and how it encourages one to control their desires. For example, they criticize the female dress code in Islam yet do not criticize any other dress codes which are a core component of every aspect of society, such as the police force, army, hospital staff, schools and businesses. The fact they only have a problem with the female Islamic dress code and no other dress code within society clearly shows their weak and baseless criticism. In reality, Islam and muslims make them look like animals and as a result they criticize Islam anyway they can. Chapter 4 An Nisa, verse 27:

"Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation."

This could also be referring to those muslims who desire to act on religious innovations so that they can fulfil their worldly desires, such as gaining leadership and wealth by creating and leading factions within Islam. Therefore, it is vital for muslims to strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not

rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And chapter 4 An Nisa, verse 27:

“Allah wants to accept your repentance, but those who follow [their] passions want you to digress [into] a great deviation.”

But in all cases, a person must remain firm on the sincere obedience of Allah, the Exalted, knowing that He will grant them peace of mind which will protect them from the criticisms of people. Whereas, disobeying Allah, the Exalted, in order to please people will only ever lead to the loss of peace of mind as one will inevitably misuse the blessings they have been granted. This will prevent them from achieving a balanced mental and physical state and cause them to misplace everything and everyone within their life. Chapter 3 Alee Imran, verse 186:

“…But if you are patient and fear Allah - indeed, that is of the matters [worthy] of determination.”

One must always remember that just like worldly success cannot be achieved without struggle and sacrifice, such as becoming a doctor, neither

can one achieve peace of mind in both worlds without struggle and sacrifice. Therefore, one must not adopt a naive attitude whereby they believe Allah, the Exalted, will grant them peace of mind just because they verbally claim belief in Him. Struggling in the obedience of Allah, the Exalted, by using the blessings one has been granted correctly as outlined in Islamic teachings is what is required for them to achieve peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But if one chooses to ignore Islamic teachings and instead follow a man-made code of conduct, then they will misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. As discussed earlier, all man-made codes of conduct cannot lead to peace of mind due to a deficiency in knowledge, foresight, experience and biases. One must therefore accept the innate weakness of people and their poor attempts at creating a code of conduct as it will only ever lead to the great burdens of stress, trouble and difficulties and they must instead follow the divine code of conduct granted by Allah, the Exalted, through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as this alone leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 28:

“And Allah wants to lighten for you; and mankind was created weak.”

And chapter 7 Al A’raf, verse 157:

“Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and prohibits them from what is wrong and makes lawful for them what is good and forbids them from what is evil and relieves them of their burden and the shackles which were upon them…”

Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. They must behave as a wise patient who accepts and acts on the medical advice of their doctor knowing it is best for them, even though they are prescribed bitter medicines and a strict diet plan. The same way this wise patient will achieve good mental and physical health, so will the person who accepts and acts on Islamic teachings. Even though, in most cases, patients do not understand the science behind the medicines they are prescribed and therefore blindly trust their doctor, Allah, the Exalted, invites people to reflect on the teachings of Islam so that they can appreciate its positive effects on their lives. He does not expect people to blindly trust the teachings of Islam and instead He wants them to recognize its truthfulness from its clear proofs. But this requires a person to adopt an unbiased and open mind when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 28:

“And Allah wants to lighten for you; and mankind was created weak.”

Chapter 4 – An Nisa, Verses 29-31

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَأْكُلُوٓا۟ أَمْوَٰلَكُم بَيْنَكُم بِٱلْبَٰطِلِ إِلَّآ أَن تَكُونَ
تِجَٰرَةً عَن تَرَاضٍ مِّنكُمْ وَلَا تَقْتُلُوٓا۟ أَنفُسَكُمْ إِنَّ ٱللَّهَ كَانَ بِكُمْ رَحِيمًا ٢٩

وَمَن يَفْعَلْ ذَٰلِكَ عُدْوَٰنًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا
٣٠

إِن تَجْتَنِبُوا۟ كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنكُمْ سَيِّـَٔاتِكُمْ وَنُدْخِلْكُم مُّدْخَلًا
كَرِيمًا ٣١

"O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves. Indeed, Allah is to you ever Merciful.

And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah, is [always] easy.

If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, calls upon the believers to demonstrate their faith and obedience to Him in their worldly matters, such as their financial matters. Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly…"*

The first thing to note is that Allah, the Exalted, refers to other people's wealth as one's own. This indicates that a muslim must respect the possessions of others, just like they desire other people to respect their possessions. In fact, a person cannot be a true muslim or believer until they keep their verbal and physical harm away from people and their possessions. This has been advised in a Hadith found in Sunan An Nasai, number 4998. Muslims must therefore adopt this important principle of treating others how they themself wish to be treated by people in every aspect of their lives as it will ensure justice in their dealings and it will ensure they fulfil the rights of people. In fact, loving for others what one desires for themself is the sign of a true believer according to the Hadith found in Sahih Bukhari, number 13. Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly…"*

It is important to keep in mind that anything one acquires through unlawful means will ultimately lead to stress, trouble, and difficulties in this life and in the next, as they cannot evade the authority and control of Allah, the Exalted. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

It is essential to recognize that such behavior which goes against the teachings of Islam will inevitably cause one to misuse the blessings they have been granted. This misuse results in an imbalance in both one’s mental and physical well-being, and causes one to misplace everything and everyone within their life. When someone experiences this, even the people and things they once valued, like family and friends, can become sources of stress rather than support. Continuing down this path of disobedience can lead to misplaced anger and blame directed at harmless people, such as a spouse. This cycle of negativity can sever important relationships, ultimately intensifying feelings of isolation and despair. The consequences can escalate to mental health challenges, including depression, addiction, and even thoughts of self-harm. Moreover, failing to correctly use the blessings one has been granted also prevents one from preparing for their accountability on Judgment Day. The repercussions in the hereafter will far exceed any difficulties one faces in this world.

In addition, it is crucial to recognize that any wealth or worldly possessions acquired through unlawful means will ultimately become a burden for the possessor. Allah, the Exalted, will not accept any good deeds performed with such ill-gotten gains, and instead, they will only lead to greater sins and punishment in both this life and the hereafter, unless one sincerely repents. The outward foundation of Islam is grounded in earning and using what is lawful, just as the inward foundation of Islam lies in one's intentions. If the foundation is tainted, then everything that springs from it will also be tainted and subsequently rejected by Allah, the Exalted—even if they appear to be virtuous actions. It does not take a scholar to foresee the fate of those who act in this manner on Judgement Day.

One must avoid this outcome by ensuring all their financial matters are lawful. Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent…"*

It is vital for one to behave in a fair and reasonable way so that Allah, the Exalted, places blessings and mercy within their financial transactions. This will ensure their business will continue to thrive and benefit them in both worlds. But if one intentionally cheats people in their financial transactions, such as hiding the defects of their products, then they will lose this mercy and blessings, which in turn will cause them to become greedier, as their wealth will never seem to be enough to fulfil their needs. This has been warned in a Hadith found in Sahih Bukhari, number 2079. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a

Hadith found in Sunan Ibn Majah, number 2146, that all business people will be raised as immoral people on Judgement Day, unless they feared Allah, the Exalted, behaved righteously and spoke the truth during their business dealings. Chapter 83 Al Mutaffifin, verses 1-6:

"Woe to those who give less [than due]. Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they cause loss. Do they not think that they will be resurrected. For a tremendous Day. The Day when mankind will stand before the Lord of the worlds?"

Therefore, those who fail to conduct their financial business correctly are only destroying themselves. Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves…"*

In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2376, that the excessive love and desire for wealth and leadership is more destructive to a muslim's faith than the destruction caused by two hungry wolves which are set free on a herd of sheep. It is important to understand that this insane attitude will prevent one from achieving peace of mind, even if they obtain much wealth. This is because their attitude will cause them to misuse the

blessings they have been granted, as a result they will not obtain a balanced mental and physical state and they will undoubtedly misplace everything and everyone within their life. The constant thought of gaining more wealth and the constant fear of losing whatever wealth they have obtained will only increase their stress, anxiety and trouble in both worlds. Extreme long hours of work and a lack of sleep and rest will only make things worse. Irrespective of how much wealth and other worldly things they obtain, they therefore will never find peace of mind. This is quite obvious when one observes the people who adopted the intense greed for obtaining wealth. Therefore, a muslim must avoid all forms of unlawful wealth, such as financial interest, for the sake of their mental and physical health. Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves…"*

In addition, as discussed earlier, Allah, the Exalted, refers to others as oneself in order to encourage one to treat others in a way they wish people to treat them. In this context, this verse also warns that those who deal with unjust and unlawful financial transactions may well be encouraged to physically wrong others in order to satisfy their greed. This attitude has become widespread in this day and age. Therefore, one must avoid this outcome by controlling their greed for worldly things, such as wealth. This is achieved when one understands the purpose of worldly things, such as wealth. The purpose is to obtain and use them correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Whereas, greed will only cause one to wrongfully acquire and misuse worldly blessings. This will

cause them to achieve an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. Therefore, their greed will only cause them to lead a life of stress, trouble and difficulties in both worlds, even if they possess worldly luxuries. In addition, as they misused the blessings they were granted, it will prevent them from adequately preparing for their accountability on Judgement Day. Therefore, the punishment they face in the hereafter will be far worse than the stress they endured in this world. Chapter 4 An Nisa, verse 30:

"And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah , is [always] easy."

Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves…"*

In addition, the duty of a person is not to stress over what they have been allocated in this world by Allah, the Exalted, as this is something which was decided over fifty thousand years before Allah, the Exalted, created the Heavens and the Earth and cannot be changed, irrespective of the level of one's greed. This has been confirmed in a Hadith found in Sahih Muslim, number 6748. Instead, a person must use the resources they have been granted, such as their physical strength, in order to obtain their lawful

provision in this world and then firmly believe that whatever provision was allocated to them so long ago will reach them and nothing can change this. Understanding this reality will aid them in controlling their greed and it will prevent them from obtaining provision from unlawful sources. In addition, a person must firmly believe that whatever they have been allocated by Allah, the Exalted, is best for them, even if this is not obvious to them, and what He grants to others is best for them. Therefore, they must concentrate on using whatever blessings they have been granted correctly, according to Islamic teachings, so that they obtain peace of mind, instead of worrying about what worldly things they or others have been allocated in this world. Peace of mind lies in using worldly things correctly, according to Islamic teachings, it does not lie in possessing many worldly things. This truth is a great mercy from Allah, the Exalted, as this means everyone can obtain peace of mind in both worlds, irrespective of how many or few worldly blessings they have been granted. Chapter 4 An Nisa, verse 29:

"…Indeed, Allah is to you ever Merciful."

Chapter 4 An Nisa, verse 29:

"*O you who have believed, do not consume your wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves…"*

This verse also warns people that if their greed for wealth becomes unrestricted then obtaining and hoarding more wealth will become their primary focus and purpose of life. But as wealth is a transient thing which often comes and goes, the greedy person who experiences a loss in their wealth, such as financial bankruptcy, will not be able to tolerate the pressure and stress. This stress will deprive them of peace of mind to such an extent that it appears as if they have died as they life without wealth has no value in their own eyes. If this stress and pressure increases it may even encourage them to commit suicide. This outcome is often observed in the corporate world. This person must realize that wealth is only an aspect of life and it is not life itself. It is only a means to an end, the end being to obtain peace of mind in both worlds by using the wealth correctly, as outlined in Islamic teachings. Obtaining wealth is therefore not an end in itself. They must observe the other good things within their lives, such as their family. This will encourage them to understand that they have plenty of reasons to continue moving forward in life. With the removal of their wealth, they may even appreciate their actual purpose in this world of sincerely obeying Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings so that they obtain peace of mind in both worlds. Chapter 4 An Nisa, verse 29:

“…Indeed, Allah is to you ever Merciful.”

Generally speaking, committing suicide is forbidden in Islam as a person’s life and their possessions belong solely to Allah, the Exalted. Therefore, a person does not have the right to end their life. The one who bears this in mind will be encouraged to constantly use their life and the blessings they have been granted correctly, as outlined in Islamic teachings, as they will appreciate that everything they have been granted belongs to Allah, the

Exalted, and has been granted to them as a loan and not as a gift. This loan must be repaid by using them correctly as outlined in Islamic teachings otherwise they will face a penalty in both worlds. Whereas, the blessings of Paradise will be granted as a gift and one will therefore be allowed to use them as they please. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

It is vital for muslims to understand the difference between a gift and a loan so that they are encouraged to use the blessings in this material world in the correct way.

Chapter 4 An Nisa, verses 29-30:

"…And do not kill yourselves. Indeed, Allah is to you ever Merciful. And whoever does that in aggression and injustice - then We will drive him into a Fire. And that, for Allah , is [always] easy."

The Holy Quran compares the killing of one innocent person to the killing of the whole of mankind. Chapter 5 Al Ma'idah, verse 32:

“…kills a soul unless for a soul or for corruption [done] in the land - it is as if he had slain mankind entirely. And whoever saves one - it is as if he had saved mankind entirely…”

Not harming others holds immense significance in Islam, as emphasized by the Holy Prophet Muhammad, peace and blessings be upon him. In a Hadith recorded in Sunan An Nasai, number 4998, he clearly states that one cannot truly be a Muslim unless other people, regardless of their faith, feels safe from their words and actions. This raises an important question: if such care is required to avoid causing harm, how can Islam accept the killing of innocent people? This concern is also addressed in the same Hadith, where the Holy Prophet Muhammad, peace and blessings be upon him, emphasizes that one cannot be a true believer unless they ensure the safety of others' lives and possessions.

Those who seek to uphold the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, should understand that he never harmed anyone unless it was in self-defense against an armed opponent. He held a profound respect for women, the elderly, and children, and refrained from seeking personal revenge. Instead, he executed the punishments prescribed by Allah, the Exalted, as a leader tasked with maintaining justice for those who overstepped legal boundaries. This principle is affirmed in a Hadith found in Sahih Muslim, number 6050. Thus, Muslims should conduct themselves with the same regard for others if they truly aspire to follow the example set by the Holy Prophet Muhammad, peace and blessings be upon him.

While Muslims are allowed to defend themselves, their families and their property, there are clear limits to this permission. Taking the life of an innocent individual or striking first is never acceptable. It is essential for Muslims to extend the same courtesy and kindness to others that they wish to receive themselves, treating all with respect and compassion. In fact, this is the sign of a true believer according to the Hadith found in Sahih Bukhari, number 13.

After discussing the major sin of murder, Allah, the Exalted, then advises muslims to avoid all the major sins so that they obtain peace of mind and success in both worlds. Chapter 4 An Nisa, verse 31:

"If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance."

Sins have been classified as minor and major. Many different things have been discussed in order to classify major and minor sins. For example, any sin which the Islamic government will punish is defined as a major sin. And any sin which has been connected to Hell, the anger or curse of Allah, the Exalted, is considered a major sin. In addition, persisting on minor sins can also cause them to become major sins. Major sins are only forgiven with sincere repentance whereas minor sins can be erased by avoiding the major sins and performing righteous deeds. Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has

been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

Islamic teachings has intentionally avoided listing major and minor sins so that muslims remain vigilant by assuming any sin they commit can be considered a major one. If a list was granted to people, then many of them would undoubtedly persist on minor sins believing they are insignificant.

In addition, the more vigilant a muslim becomes in avoiding major sins, the more careful they will become to avoid all sins, out of fear they might commit a major sin. This attitude will encourage them to correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.”

Whereas, the one who persists on major or minor sins will inevitably misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and it will prevent them from preparing adequately for their accountability on Judgement Day. Therefore, they will lead a life full of stress, trouble and difficulties, even if they enjoy worldly luxuries. It is therefore essential for a person to embrace and follow Islamic teachings for their own wellbeing, even when these teachings challenge their personal desires. Just as a wise individual adheres to their doctor's advice, understanding that the prescribed bitter medicines and strict diet are ultimately for their own benefit, so too should one accept and act on Islamic principles. The person who commits to following these teachings can expect to attain a balanced mental and physical state, much like the patient who follows their doctor's guidance. This is because it is only Allah, the Exalted, who possesses the complete knowledge necessary to help an individual achieve a balanced mental and physical state and to correctly place everything and everyone within their. While society offers insights into human mental and physical states, this knowledge is limited. Despite extensive research, it cannot address every challenge one might face or protect against every stressor in life. Human guidance often falls short due to limitations in knowledge, experience, foresight, and inherent biases. Allah, the Exalted, alone holds the knowledge to achieve peace of mind and He has shared that knowledge with humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The distinction between those who correctly use the blessings they have received according to Islamic teachings and how they obtain peace of mind compared to those who do not is clear to see. Even though patients may not fully grasp the science behind their treatments yet place their trust in their doctors, Allah, the Exalted, instead encourages reflection on the teachings of Islam. He desires that individuals appreciate its profound impact on their lives, not through blind faith, but by recognizing its truth through clear evidence. Achieving this understanding necessitates an open and unbiased mindset when approaching the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 31:

“If you avoid the major sins which you are forbidden, We will remove from you your lesser sins and admit you to a noble entrance.”

Chapter 4 – An Nisa, Verses 32-33

وَلَا تَتَمَنَّوْا۟ مَا فَضَّلَ ٱللَّهُ بِهِۦ بَعْضَكُمْ عَلَىٰ بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا ٱكْتَسَبُوا۟
وَلِلنِّسَآءِ نَصِيبٌ مِّمَّا ٱكْتَسَبْنَ وَسْـَٔلُوا۟ ٱللَّهَ مِن فَضْلِهِۦٓ إِنَّ ٱللَّهَ كَانَ بِكُلِّ شَىْءٍ
عَلِيمًا ﴿٣٢﴾

وَلِكُلٍّ جَعَلْنَا مَوَٰلِىَ مِمَّا تَرَكَ ٱلْوَٰلِدَانِ وَٱلْأَقْرَبُونَ وَٱلَّذِينَ عَقَدَتْ أَيْمَٰنُكُمْ
فَـَٔاتُوهُمْ نَصِيبَهُمْ ۚ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ شَهِيدًا ﴿٣٣﴾

“And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of His bounty. Indeed Allah is ever, of all things, Knowing.

And for all, We have made heirs to what is left by parents and relatives. And to those whom your oaths have bound [to you] - give them their share. Indeed Allah is ever, over all things, a Witness.”

One of the tests of life in this world is to remain patient when one observes others who are granted more worldly blessings than them. Chapter 25 Al Furqan, verse 20:

“…And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing.”

And chapter 4 An Nisa, verse 32:

“And do not wish for that by which Allah has made some of you exceed others…”

In this case, a person must never adopt envy, as it is a major sin which directly changes the distribution of worldly blessings chosen by Allah, the Exalted. Instead, one must accept that Allah, the Exalted, grants each person what is best for them. Chapter 42 Ash Shuraa, verse 27:

“And if Allāh had extended [excessively] provision for His servants, they would have committed tyranny throughout the earth. But He sends [it] down in an amount which He wills. Indeed He is, of His servants, Aware and Seeing.”

The person must also understand that peace of mind does not lie in obtaining more or specific worldly blessings. If this was true then the rich and famous would have obtained the most peace of mind in this world and this is clearly not the case. Peace of mind simply lies in correctly using the blessings one has been granted as outlined in Islamic teachings, whether this is a lot of worldly blessings or a little. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 32:

"And do not wish for that by which Allah has made some of you exceed others…"

In reality, desiring more worldly blessings only increases one's test in this world as it becomes harder to correctly use worldly blessings when one has been granted more. Therefore, one must strive to adopt a simple lifestyle so that they find it easier to obtain peace of mind through correctly using the blessings they have been granted. This is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sunan Ibn Majah, number 4118, that simplicity is a part of faith.

Furthermore, in order to protect oneself from envying others, one should observe those who possess less worldly blessings than them. This has been advised in a Hadith found in Sunan Ibn Majah, number 4142. This will ensure they adopt gratitude to Allah, the Exalted, for the blessings they have been granted. Gratitude in one's intention involves only acting in order to please Allah, the Exalted. Gratitude in one's speech involves speaking what is good or remaining silent. And gratitude in one's actions involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who adopts gratitude in this way has been promised an increase in blessings, mercy and peace of mind in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, in order to ensure the world runs smoothly, Allah, the Exalted, had to grant different worldly blessings to each person. For example, if Allah, the Exalted, granted the ability and inspired everyone to become a doctor, then who would do the other important jobs which are needed for a society to survive, such as farming? Each person has been equipped with specific skills and worldly blessings so that they fulfill their part in society so that the world can move forward smoothly. This is in fact one of the signs within the world which indicates the presence of a Creator. Chapter 43 Az Zukhruf, verse 32:

"…It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service…"

Allah, the Exalted, then further encourages people to concentrate on correctly using the blessings they have been granted so that they achieve peace of mind in both worlds, instead of wasting their energy and time on comparing themselves to others. Chapter 4 An Nisa, verse 32:

"…For men is a share of what they have earned, and for women is a share of what they have earned…"

Islam judges people based on a single criterion: how much they sincerely obey Allah, the Exalted. This involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

All other standards of judging the status of people have no value, such as gender, ethnicity and social class, and must be ignored by muslims otherwise it gives rise to racism and disunity amongst the muslim nation. It is important to note that as one's intention is hidden from other people, they cannot judge others to be better than other people based on outward actions and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Allah, the Exalted, then encourages those who desire good worldly things to seek them in the correct way. Chapter 4 An Nisa, verse 32:

"…And ask Allah of his bounty…"

Sadly, muslims have the habit of performing religious rituals, especially, spiritual exercises advised by other people that are not advised by the Holy Quran or the Holy Prophet Muhammad, peace and blessings be upon him, in order to gain something connected to the material world, such as a spouse, a child or a visa. Even though asking for worldly things is not prohibited in Islam yet when one's intention to perform religious rituals is solely based on worldly gain or is prioritized over gaining religious blessings,

such as peace of mind in both worlds, then it will lead to loss for them in both worlds, especially, in the hereafter, as they did not prioritize the hereafter in their intention. Chapter 2 Al Baqarah, verse 200:

“…And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.”

In addition, as indicated by this verse, when one asks for worldly things, they do so without knowing if it is good for them, as they lack knowledge and foresight to determine this. Therefore, the very thing they are asking for may be harmful to them in this world as well as leading them to difficulties in the hereafter. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

It is therefore vital for muslims to adopt humility towards Allah, the Exalted, and accept their ignorance and lack of foresight in respect to the future instead of acting as if they know what is best for them.

In addition, adopting a worldly attitude towards Islam is disliked as one should instead strive to perform religious rituals for the sake of pleasing

Allah, the Exalted, and achieving peace of mind in both worlds. This was the attitude of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. One should remain content with whatever Allah, the Exalted, grants them in this world, knowing it is best for them, even if this is not obvious to them, and remain steadfast on using that in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This alone leads to achieving peace of mind and success in both worlds and therefore is far better than demanding specific worldly things while being ignorant of their outcome. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 2 Al Baqarah, verse 201:

“But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.""

It is strange how a muslim can take medicines from a medical doctor which they did not specifically ask for while trusting their doctor has granted them what is best for their mental and physical health, yet, they do not place this

level of trust in Allah, the Exalted, as they demand specific things from Him believing they know what is best for them instead of trusting in His choices and decisions. A muslim must therefore accept their lack of knowledge and foresight and ask for general good things in this world and in the next and leave the specifics to Allah, the Exalted, as He knows what is best for each person. This is why the good mentioned in verse 201 is general and not specific. The good mentioned in verse 201 is anything which one uses in ways pleasing to Allah, the Exalted, as outlined in Islamic teachings, as this alone leads to good in both worlds. Anything which is misused in vain or sinful ways will never be good for a person and it will only become a source of stress, difficulties and trouble for them in both worlds, even if they experience moments of fun and entertainment, as Allah, the Exalted, controls their affairs, including their spiritual heart, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 4 An Nisa, verse 32:

"…For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty…"

Another important thing to note is that this command to supplicate for the bounty of Allah, the Exalted, has been combined with sincerely obeying Him, by using the blessings one has been granted correctly as outlined in Islamic teachings. Similarly, every supplication in the Holy Quran and in the established traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is connected to acts of obedience. In addition, every supplication in the Holy Quran was performed by someone who was dedicated to acts of obedience. They strived throughout their life in using the blessings they had been granted in ways pleasing to Allah, the Exalted. This indicates the importance of understanding that supplications are only truly effective when they are combined with acts of obedience. Sadly, many muslims have adopted a lazy attitude whereby they are good at performing supplications but will not practically obey Allah, the Exalted. This is because

supplicating to Allah, the Exalted, requires minimal energy, time and no other resources, such as wealth. It is clear from the teachings of Islam and the life of the Holy Prophet Muhammad, peace and blessings be upon him, that supplications are meant to be supported by acts of obedience in order to be effective. Every step in the life of the Holy Prophet Muhammad, peace and blessings be upon him, and the lives of his Companions, may Allah be pleased with them, clearly shows how they physically obeyed Allah, the Exalted, by using the blessings they were granted correctly. They never only supplicated for relief or victory while refusing to act in ways pleasing to Allah, the Exalted. A Hadith found in Jami At Tirmidhi, number 3499, clearly indicates that two special times within the day a supplication is responded to positively by Allah, the Exalted, are both connected to acts of obedience. The first time is directly after the obligatory prayers and the second is in the last part of night, when one should be performing the voluntary night prayer. In addition, the following verse clearly shows that supplications must be supported by acts of obedience in order to be complete and effective. Chapter 35 Fatir, verse 10:

“…To Him ascends good speech, and righteous work raises it…”

Failing to understand that supplications must be supported by physical acts of obedience to Allah, the Exalted, is a major reason why the state of muslims does not change in a positive way, as one must change their intention, speech and actions in order to create a positive change in their life. Chapter 13 Ar Ra’d, verse 11:

"…Indeed, Allāh will not change the condition of a people until they change what is in themselves…"

In addition, one must use the resources available to them, such as their energy, in order to create positive change within their lives and they cannot rely solely on supplications. For example, the person facing marriage issues with their spouse must take practical steps to resolve the issues and couple this with supplications to Allah, the Exalted, for help. They cannot behave in a lazy manner by avoiding practically taking steps to resolve the issues they are facing while relying only on their supplications to Allah, the Exalted. As already explained, this passive and incorrect attitude contradicts the teachings of Islam.

Chapter 4 An Nisa, verse 32:

"…And ask Allah of his bounty…"

A part of accepting Allah, the Exalted, as one's Lord and accepting their servanthood to Him is to understand that as Allah, the Exalted, knows all things, He alone knows what is best for them and will therefore decide what to grant them and what to withhold from them. Chapter 4 An Nisa, verse 32:

“…Indeed Allah is ever, of all things, Knowing.”

The one who accepts this reality will accept the choices of Allah, the Exalted, and therefore remain patient and grateful at all times, whether they obtain their lawful worldly desires or not. Gratitude in one’s intentions means acting solely to earn the pleasure of Allah, the Exalted. When it comes to one’s speech, gratitude is expressed through kind words or by choosing silence when necessary. In terms of one’s actions, gratitude involves utilizing the blessings they have been granted in ways that align with what Allah, the Exalted, has instructed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, patience involves avoiding complaining with one’s speech or actions and remaining firm on the obedience of Allah, the Exalted, believing He only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, the one who acts in the correct way in every situation will have the constant support and mercy of Allah, the Exalted, which in turn leads to peace of mind in both worlds. This has been advised in a Hadith found in Sahih Muslim, number 7500.

After discussing the worldly blessings one is granted in this world, Allah, the Exalted, then mentions leaving these worldly blessings behind as an inheritance to others. Chapter 4 An Nisa, verse 33:

“And for all, We have made heirs to what is left by parents and relatives…”

It was and still is common practice to wrong others by creating wills which aim to remove certain people, especially relatives, from being an heir. So Allah, the Exalted, corrects this wrong attitude many times in the Holy Quran by allocating the exact shares the heirs of the deceased gets. The main verses under discussion were initially revealed and more specific and detailed verses regarding inheritance were revealed afterwards, which further clarified the exact shares the inheritors receive. It is important to understand that as people are biased, they will not be able to distribute their inheritance in a fair manner. The only One who can fairly distribute blessings while knowing what is best for each person is Allah, the Exalted. In addition, as all the worldly blessings a person possesses, such as wealth, has been created and granted by none other than Allah, the Exalted, He alone has the right to choose who inherits from a person and what their share should be. Therefore, a person has no right to question the inheritance procedure set by Islam, as the worldly things they possess do not belong to them.

Generally speaking, this indicates the importance of fulfilling the rights of others. Both aspects of Islam must be fulfilled in order to obtain peace of mind and success in both worlds. The first aspect is fulfilling the rights of Allah, the Exalted, such as the five daily obligatory prayers. The second aspect is fulfilling the rights of people, such as ensuring one’s inheritance is

distributed according to Islamic law to their best of their ability. Sadly, it is common practice for many muslims to strive in fulfilling the rights of Allah, the Exalted, while neglecting the rights of people, believing they will achieve success in this manner as they wrongfully believe Allah, the Exalted, does not care about the rights of others. It is important to understand that any wealth or other worldly things which are obtained in an unlawful way will only become a curse for its bearer as all the good actions they perform with those unlawfully acquired things will be rejected by Allah, the Exalted, and only increase their sins and punishment in both worlds, if they fail to sincerely repent. This is because the outward foundation of Islam is earning and utilizing the lawful, just like the inward foundation of Islam is one’s intention. If one’s foundation is corrupt then anything that comes from it will be corrupt and therefore rejected by Allah, the Exalted, even if they are good deeds. It does not take a scholar to conclude the outcome of the one who behaves in this manner on Judgement Day.

In addition, all muslims should know that on Judgement Day justice will be established. A person will be forced to hand of their good deeds to all those they had wronged in the world and if necessary, they will be forced to take the sins of those who they wronged. This may cause them to be hurled into Hell on Judgement Day. This has been warned in a Hadith found in Sahih Muslim, number 6579. Therefore, one must strive to fulfil the rights of people, just like they must strive to fulfil the rights of Allah, the Exalted. The former is best achieved when one treats others in a way they themself desire to be treated by people. This involves aiding others in things which are pleasing to Allah, the Exalted, and warning them against the things which are displeasing to Allah, the Exalted, as the obedience of Allah, the Exalted, must be prioritized over all other things, people and relationships.

Allah, the Exalted, also commands people to fulfil their promises with a specific example. Chapter 4 An Nisa, verse 33:

"…And to those whom your oaths have bound [to you] - give them their share…"

It is an aspect of hypocrisy to break one's promises without a valid reason. This has been warned in a Hadith found in Sahih Bukhari, number 2749. The one who adopts the characteristics of a hypocrite must fear that they may well end up with them in the hereafter. A muslim must therefore fulfil all the promises they have made. The most important of these is the promise of sincerely obeying Allah, the Exalted, under every circumstance when they accepted Him as their Lord. This obedience involves using the blessings they have been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is important to note that this promise is a practical one. Therefore, it goes far beyond verbally claiming faith in Allah, the Exalted. Fulfilling the promises made to people are also important as one will be held accountable for this on the Day of Judgment. Chapter 17 Al Isra, verse 34:

"…And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned."

These promises include the unspoken and unwritten ones also, such as when one has a child. Having a child automatically bounds the parent to a promise of fulfilling the child's rights according to the teachings of Islam. These promises also include worldly ones, such as business transactions and financial deals. A muslim must not attempt to separate their worldly affairs from their religious affairs while believing the worldly aspects of their life has no interest to Allah, the Exalted. This is a foolish attitude as Islam is a complete way of life and code of conduct which affects every breath a person takes and every situation they are involved in, whether they appear worldly or religious. Therefore, one must think deeply before committing to any responsibility, as all responsibilities in this world are bound by some type of promise which will be questioned about on Judgement Day.

One must therefore strive to fulfil the rights of Allah, the Exalted, and people, such as giving them their rightful share of the inheritance, as Allah, the Exalted, is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. Chapter 4 An Nisa, verse 33:

"…Indeed Allah is ever, over all things, a Witness."

Chapter 4 – An Nisa, Verses 34-35

ٱلرِّجَالُ قَوَّٰمُونَ عَلَى ٱلنِّسَآءِ بِمَا فَضَّلَ ٱللَّهُ بَعْضَهُمْ عَلَىٰ بَعْضٍ وَبِمَآ أَنفَقُوا۟ مِنْ
أَمْوَٰلِهِمْ فَٱلصَّٰلِحَٰتُ قَٰنِتَٰتٌ حَٰفِظَٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ ٱللَّهُ وَٱلَّٰتِى تَخَافُونَ
نُشُوزَهُنَّ فَعِظُوهُنَّ وَٱهْجُرُوهُنَّ فِى ٱلْمَضَاجِعِ وَٱضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا
تَبْغُوا۟ عَلَيْهِنَّ سَبِيلًا إِنَّ ٱللَّهَ كَانَ عَلِيًّا كَبِيرًا ﴿٣٤﴾

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَٱبْعَثُوا۟ حَكَمًا مِّنْ أَهْلِهِۦ وَحَكَمًا مِّنْ أَهْلِهَآ إِن يُرِيدَآ
إِصْلَٰحًا يُوَفِّقِ ٱللَّهُ بَيْنَهُمَآ إِنَّ ٱللَّهَ كَانَ عَلِيمًا خَبِيرًا ﴿٣٥﴾

“Men are maintainers of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard. But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allah is ever Exalted and Grand.

And if you fear dissension between the two [married couple], send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them. Indeed, Allah is ever Knowing and Aware.”

Islam does not advocate the belief that men are superior to women. This false belief has been advocated by people as they have failed to understand the wisdom behind Islam granting a greater share of the inheritance to men. Chapter 4 An Nisa, verse 11:

“Allah instructs you concerning your children: for the male, what is equal to the share of two females…”

Allah, the Exalted, has placed more responsibilities with men such as covering the expenses of the household and freed women of these responsibilities. Chapter 4 An Nisa, verse 34:

“*Men are maintainers of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth…”*

It is essential to consider the different financial responsibilities that men and women hold in society when discussing inheritance. Men bear greater financial obligations, such as providing for their mothers, unmarried daughters or wives. Similarly, brothers take on the responsibility of supporting their unmarried sisters if their father passes away. In situations where a woman lacks a father, brother, or husband, it falls upon her other close relatives to assist her. Should she have no relatives available, it becomes the duty of the Islamic government to ensure her needs are met. In non-Islamic states, the Muslim community is commanded to support her

regardless of familial ties. Due to these varying responsibilities, it is only fair and just that men receive a larger share of the inheritance. This principle mirrors the workplace, where employees with differing responsibilities do not receive equal pay. Therefore, it would be inequitable to allocate equal inheritance shares to men and women when their financial duties differ. If a woman chooses to contribute to household expenses, she will indeed be rewarded for her generosity. However, the laws regarding inheritance will not change; her contributions do not alter her designated share. Should she find herself compelled to cover household costs, the inheritance law remains unchanged. Nevertheless, Allah, the Exalted, promises her rewards for her patience and faith, assuring her of compensation in both this life and the hereafter. In the end, Allah, the Exalted, is the Sovereign, and every individual is His servant. He will provide the best for each person, but the laws of inheritance remain as they are. A true believer in Allah, the Exalted, will embrace His decisions with humility and trust in His wisdom.

It is important to bear in mind that prior to Islam women would themselves be counted as something which were inherited by others and the thought of them actually inheriting from others was absurd. Islam abolished this unjust practice and gave them an obligatory share in the inheritance.

Generally speaking, Islam evaluates individuals based on one essential standard: their sincere obedience to Allah, the Exalted. This obedience involves utilizing the blessings bestowed upon them in manners that are pleasing to Him, as delineated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

It is important for Muslims to focus on what truly matters when assessing individuals, leaving aside irrelevant criteria such as gender, ethnicity, and social class. Holding onto these standards can lead to racism and create divisions within the community. One must understand that a person's intentions are not seen on the surface; therefore, they cannot determine someone's worth based only on what they do outwardly. It is therefore vital to refrain from making assumptions about oneself or others. In the end, it is only Allah, the Exalted, who fully understands the intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

The one who understands this reality will avoid comparing themselves to others and instead seek superiority through the obedience of Allah, the Exalted. This obedience involves using the blessings they have been granted correctly as outline in Islamic teachings. Chapter 4 An Nisa, verse 34:

"…So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard…"

Generally speaking, Allah, the Exalted, advocates for the institution of marriage and condemns illicit relationships. When two individuals are not genuinely committed, like in a marriage, they often struggle to provide the support needed during challenging times, which can increase their emotional turmoil. Constantly shifting between multiple relationships can have a harmful impact on one's mental well-being. It is no wonder that many who go through breakups seek counseling, as they may experience mental health challenges, including depression, more than those who maintain stable relationships, such as marriage. Furthermore, individuals who are recognized in their community for having several partners may have a harder time finding a suitable spouse to meet their needs. This often occurs because such individuals may develop habits or traits that are not appealing to those seeking a serious commitment, leading to further emotional distress. In casual relationships, partners frequently find themselves misaligned in their aspirations. One may want to grow closer and eventually settle down, while the other may not share that vision, leading to hurt feelings and long-term emotional scars for the more invested partner. Conversely, in a marital relationship, both partners typically start on the same page concerning their dedication to one another. A married couple is committed to supporting each other through both planned and unforeseen circumstances, such as raising children—an essential aspect often missing in casual relationships. Additionally, being involved with someone can create a false sense of intimacy and understanding, which may lead to dissatisfaction after marriage when responsibilities begin to change. Often, the dissatisfaction arises not from changes in the partner but from the new dynamics and pressures that come with marriage. Even cohabiting before marriage does not always resolve these issues. It is common for individuals to find that confrontations with a partner affect various areas of their lives, such as education, where some young people may leave their education simply because they struggle

to see an ex-partner daily. The depth of connection in a marriage fosters resilience against the trivial disagreements that often lead to breakups for those in less committed relationships.

A person must not be misled by the outward appearance of a relationship that is considered unlawful, believing that it brings no harm to themselves or society. Many individuals lack a deep understanding and often prioritize their emotions, leading them to mistakenly think that a relationship outside of marriage is unharmful. However, this perspective overlooks the hidden consequences that can negatively impact both themselves and others. For a Muslim involved in an unlawful relationship, the temptation to further indulge in sinful behaviors with their partner can escalate over time. As emotions and attachments can be challenging to manage, and since such behaviors like fornication have become commonplace in many societies, it is all too easy for an unmarried couple to fall into these sins. This can result in a myriad of issues, including unintended pregnancies and a normalization of significant transgressions within Islam. Even if they avoid major sins, the emotional entanglement can cloud judgment, leading them to marry without recognizing their partner’s unsuitability, even if they initially seemed like a good match. The dynamics of marriage introduce stress and responsibilities, such as honoring the rights of a spouse and children, which fundamentally alter the relationship between the couple. This shift often leads individuals to accuse one another of changing after marriage. Furthermore, no amount of time spent prior to marriage allows a couple to truly understand one another's character in the same way that a married couple does. Hidden negative traits often become apparent only after marriage, resulting in further marital challenges. It is an often ignored truth that just because someone appears to be a good partner it does not mean they will be an equally good spouse or parent. The qualities that contribute to being a good spouse or parent differ from those that make for a good partner. Emotional attachments can blind individuals to the necessity of marrying someone who is pious, as they are more likely to fulfill their responsibilities toward their spouse and children,

even in moments of anger. Conversely, a person lacking in piety may neglect these rights and cause harm, especially when they are upset. With their strong feelings, those in a relationship may ignore this crucial consideration and choose to marry their partner despite a lack of piety. Love can often obscure one's view of their partner's negative traits, which is a cautionary principle echoed in a Hadith found in Sunan Abu Dawud, number 5130.

Furthermore, the one who adopts an impious character and therefore has multiple partners will always attract impious people into their lives. These impious people will always aim to take advantage of them and will only be interested in fulfilling their lusts and as a result they will not respect nor fulfil the rights of their partner, even if they get married. Whenever one of them is upset at the other, they will easily verbally abuse them and compare them to a prostitute as a result of their past immodest behaviour. Even if they apologize afterwards, these verbal insults always leave emotional scars which do not heal and can often be more detrimental to someone's mental health than physical abuse. And those who attract impious people into their lives, because of their own impious and loose character, will always be more likely to be physically abused by their partner or spouse also. The moment the impious person looses the outward qualities which attracted their partner to them, such as their beauty, their impious partner or spouse will search for someone else. This is a major reason why impious people often have extramarital affairs. They will treat their partner or spouse like a car which is used for a while and then upgraded. The emotional trauma caused by this behaviour is difficult to fathom. In addition, if the couple have children, then even the children when upset with their parents, will hurl verbal abuses at them, especially the mother, and compare them to a prostitute as a result of their past immodest behaviour. The emotional scarring which results from one's own child abusing them is difficult to recover from. On the other hand, the one who adopts a modest character will attract modest and good people into their lives. These people, such as a partner or spouse, will fulfill their rights and any verbal abuse they receive from them will be dismissed, as

everyone involved knows the insults are not true. If this couple have children, the children are more likely to show respect to both parents because of their modest and upright characters.

In addition, unintended pregnancies can add significant stress to a relationship, often leading to separation, as many couples feel unprepared to share the responsibilities of parenthood. This situation can create a fragmented home for the child, lacking the essential support and supervision from both parents, which can result in challenges for everyone involved. Many young people who find themselves in trouble—whether through crime, gang involvement, or becoming targets of sexual predators—often come from broken families. Raising a child is a demanding task even for those who plan to become parents; it is even more challenging for those who feel unprepared. The emotional weight of parenting under these circumstances can have a detrimental effect on the child's upbringing, often leading to the issues mentioned before. In many cases, overwhelmed single parents may feel compelled to place their child into foster care or adoption, which can have long-lasting negative consequences on the child and increase the likelihood of them struggling in life.

Unlawful relationships often carry serious consequences that are not easily recognized, especially by those who are emotional or uninformed. They may seem harmless at first glance, much like a delicious meal that is, in reality, tainted with poison. To avoid these hidden dangers, it is crucial to turn to someone knowledgeable and trust their guidance, even if it conflicts with their personal desires. Allah, the Exalted, possesses complete knowledge of all matters, especially the hidden risks associated with certain actions and relationships. Therefore, it is essential to accept and follow His guidance, even if it goes against what one might want. This is akin to a wise patient

who adheres to their doctor's advice, understanding that though some treatments may be unpleasant, they are ultimately in their best interest. Just as this patient strives toward better health by complying with medical recommendations, so too does a person who embraces Islamic teachings find peace of mind and body in both worlds. Only Allah, the Exalted, holds the insights needed to foster true mental and physical harmony. The collective knowledge the world offers, despite extensive research, cannot compare, as it lacks the capability to address every challenge of life or shield one from all stress, limited by human understanding, knowledge, experience and biases. The profound wisdom that ensures peace of mind in both worlds is encapsulated in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Observing those who adhere to Islamic principles and utilize their blessings correctly, compared to those who do not, clearly illustrates this truth.

Allah, the Exalted, provided a comprehensive solution to various societal challenges by addressing the fundamental issues at their core. By forbidding unlawful relationships and promoting marriage, He encourages couples to dedicate themselves sincerely to each other and their children.

In the Holy Quran, Allah speaks to the significance of marriage, divorce, widows, and the care of children, offering guidance that paves the way for a thriving society. When family members, whether united or separated, honor each other's rights and cultivate a stable and joyful home for their children, it fosters a positive ripple effect that resonates throughout the community. On the other hand, when a family lacks harmony and neglects these rights, the impact can be detrimental, creating a negative ripple that affects society as a whole.

Throughout history, many thinkers have proposed solutions to societal issues, but often these focus on surface-level problems, yielding only limited benefits. In contrast, Allah, the Exalted, addresses core issues that influence both individuals and society, providing clarity and guidance for achieving success in this world and the next. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things and as guidance and mercy…"

But only those who use the intelligence they have been granted correctly will understand the profound wisdom within the verses of Allah, the Exalted. Chapter 2 Al Baqarah, verse 242:

"Thus does Allāh make clear to you His verses that you might use reason."

Allah, the Exalted, then advises the steps a person should take in the case their spouse behaves in a stubbornly arrogant way towards them and therefore fails to fulfil their spousal duties. Chapter 4 An Nisa, verse 34:

"…But those [wives] from whom you fear arrogance - [first] advise them…"

The advice must be given in a gentle way, as advice given in a harsh manner is often rejected, even if it is true and good advice. The couple should discuss their issues only when they are both emotionally calm. One must remind their spouse of their duties and also promise them they will strive to fulfil their rights in turn. It is important to note that these rights cannot be based on one's whims, desires or worldly standards, such as culture and fashion, as these standards are unrealistic, unfair and always lead to arguments. Instead, the rights of each spouse must be fulfilled according to the teachings of Islam which provides the best and fairest standards to follow as they come directly from Allah, the Exalted, the One who knows all things. For example, a husband must treat his wife in a manner he desires his son-in-law to treat his beloved daughter.

In addition, It is often a good idea to let go of minor issues that are not essential to address, rather than getting into arguments with one's spouse. Ignoring the little things can lead to a more harmonious relationship than constantly nitpicking or disagreeing. However, it is important to tackle significant matters, particularly obligations, even if they lead to a disagreement. In those situations, using kind words can be very effective and is more likely to lead to a positive outcome.

If the gentle advice does not work, then the spouse should not sleep together. Chapter 4 An Nisa, verse 34:

"…But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed…"

Sleeping separately sends a clear message to one's spouse that the problems between them are serious and need to be discussed and fixed. In the case where a person still cares for their spouse, this separation will have a detrimental affect on them and will encourage them to strive hard to fix the problems between them so that they can return to their harmonious marriage. In addition, this physical separation also gives the couple some time apart to reflect on their marriage so that they can make the best decision in respect to their future. This is often hard to do when the couple are constantly around one another. Sometimes some breathing space can help refocus one's mind on what is correct and even increase the appreciation for their spouse. The couple have not been advised to live separately during their problems, as this often gives them a false sense of freedom and as a result they may fail to appreciate the downsides of being divorced until it is too late. Being around each other allows them to discuss their issues and appreciate the positive things of their spouse, something they cannot do if they lived separately during their marriage problems.

If this physical separation within their home does not work, then the next step has been advised. Chapter 4 An Nisa, verse 34:

"…But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]…"

With a little reflection it is more likely that the term fear arrogance used in this verse indicates adultery. This is further supported by a Hadith found in Sunan Ibn Majah, number 1851, where the Holy Prophet Muhammad, peace and blessings be upon him, clearly advised that the steps mentioned in this verse are only employed when the wife commits a clear indecency and this is widely accepted to mean adultery. In addition, it is important to understand that, generally speaking, a husband does not fear anything from his wife, such as verbal or physical abuse, except the thought of her committing adultery. This is further supported by the rest of the verse. As a husband's suspicion of his wife grows, his reaction to her increases step by step.

It is important to understand that the verses of the Holy Quran can only be correctly understood and followed when the practical example of them is observed namely, the actions of the Holy Prophet Muhammad, peace and blessings be upon him. In addition, the verses of the Holy Quran and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, cannot contradict each other unless one or both of them have been misinterpreted. The truth will always show reconciliation between the two. It has been made clear that the Holy Prophet Muhammad, peace and blessings be upon him, never struck a woman, child or non-soldier in his life. This has been confirmed in a Hadith found in Sahih Muslim, number 6050. The Holy Prophet Muhammad, peace and blessings be upon him, has prohibited striking a wife on the face. This is confirmed in a Hadith found in Sunan Abu Dawud, number 2142. In a Hadith found in Sunan Ibn Majah, number 1985, the Holy Prophet Muhammad, peace and blessings be upon him, showed his disapproval against those who strike their wives by severely criticizing those who behave in this manner. Another Hadith found in Sunan Ibn Majah, number 1851, clearly warns husbands to strike without causing injury or leaving a mark on their body. This, he advised during his farewell

Holy Pilgrimage in front of countless Companions, may Allah be pleased with them.

Therefore, in order to reconcile the verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, it is clear the striking mentioned in this verse is not for the purpose of causing harm, as this is prohibited, but to grab someone's attention and alert them to the seriousness of the situation. This is the same method employed by good mothers who physically grab or lightly slap their child in order to grab their attention and make it clear to them that the situation is serious. Her intention is not to cause pain to the child. This is a perfectly acceptable method of raising children all around the world. As discussed earlier, the term fear arrogance mentioned in this verse indicates adultery. After taking the other steps advised in this verse, if a wife still acts dismissively towards her husband and does not appreciate the gravity of the situation then the husband has permission to physically handle her, in the way described earlier, in order to alert her to the seriousness of the situation meaning, he is considering divorcing her. It is important to note that being physical with one's spouse in this way also applies to the wife in respect to her husband, if he behaves in a dismissive way towards her and the marriage issues they are facing. Only through this and similar interpretations do the verses and Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, reconcile on this matter. A harsher interpretation of this verse would show a clear contradiction between the verse and the Hadiths, which automatically indicates that one or both of them have been misinterpreted.

Allah, the Exalted, then warns husbands, and by extension wives, that they must continue to fulfil the rights of their spouse and treat them correctly. Chapter 4 An Nisa, verse 34:

"…But if they obey you [once more], seek no means against them…"

An important aspect of kindness between spouses is for each partner to let go of unrealistic expectations about marriage. No one is perfect, and it is crucial to recognize that just as a person has flaws, so do their spouses. All people make mistakes, and just as one hopes for understanding and forgiveness from others, they should extend the same grace to them. Chapter 24 An Nur, verse 22:

"…and let them pardon and overlook. Would you not like that Allah should forgive you?..."

This is especially crucial for married couples, as overlooking small issues and letting go of grievances can prevent strain in their relationship. Each Muslim should strive to release grudges and move beyond past mistakes, rather than using them to create friction with their spouse. Sadly, many Muslims today cling to old grievances, often bringing them up years later. This not only hampers their chances of seeking forgiveness from Allah, the Exalted, but also fosters resentment and complicates their relationships. Given that married couples spend considerable time together, adopting a forgiving attitude is essential. Learning to let go enhances one's character as a Muslim and increases the likelihood of receiving the forgiveness of Allah, the Exalted, all while cultivating love and respect in the heart of one's spouse. When this respect is fostered, each spouse is more likely to strive

to bring joy to one another. It is disheartening to see married couples quarrel over trivial matters. Those who focus on minor faults will only bring challenges to both their lives and the lives of others. If Allah, the Exalted, does not dwell on the imperfections of His creation despite possessing complete knowledge, then Muslims, too, should aspire to find joy in their relationships, particularly in marriage. This principle is reflected in a Hadith from the Holy Prophet Muhammad, peace and blessings be upon him, which is mentioned in Sahih Muslim, number 3645. It advises that one should not let a particular negative trait overshadow the positive attributes of their spouse. Instead, Muslims are encouraged to focus on the good qualities while gently guiding their partner to improve on the less favorable aspects through patience and understanding over time. There is a vast difference between completely ignoring the negative characteristics of others and acting as if they are perfect and concentrating on their positive aspects while gently advising them to change for the better. Change does not happen overnight, so patience is key when it comes to growth in oneself and in others.

Allah, the Exalted, especially, warns the husband that even though he may be in charge of the family home because he has more responsibilities and he may be in a position of power because of his wealth and physical strength, none the less, the husband must behave with respect and kindness with his wife in every situation, whether he is upset or happy with her, as he will never be able to escape the authority of Allah, the Exalted, in this world or in the next. Chapter 4 An Nisa, verse 34:

"…Indeed, Allah is ever Exalted and Grand."

As some marriage difficulties cannot be dealt with by the couple, outside help is recommended. Chapter 4 An Nisa, verse 35:

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people…”

As indicated by the Arabic word chosen in this verse, these arbitrators must possess wisdom. Meaning, they must possess knowledge about the rights a spouse owes their family and the rights of a spouse. The arbitrator must have experience of marriage and the difficulties couples often face. The arbitrators must possess piety as it will ensure they apply their knowledge and experience in the correct and fair way. They must not adopt the wrong intention of proving their side right and instead adhere to the truth at all times, even if this means they admit a wrongdoing from their side. The arbitrators must observe both sides as a single family and not as two opposing forces, otherwise they will not fulfil their role as an arbitrator and only cause further problems for both sides. Whereas, if the arbitrators and the married couple adopt the right attitude and adhere to justice and fairness then the marriage will be reconciled. Chapter 4 An Nisa, verse 35:

“…If they both desire reconciliation, Allah will cause it between them…”

Both the two arbitrators and the married couple must therefore ensure they behave in the correct manner, as their intentions, speech and actions will be held accountable by Allah, the Exalted, in both worlds. Chapter 4 An Nisa, verse 35:

"…Indeed, Allah is ever Knowing and Acquainted [with all things]."

In addition, this could also mean that as Allah, the Exalted, knows what is best for the married couple, as long as they behave in the correct way during their married life and through their disputes, He will guide them to what is best, even if this results in a divorce. Therefore, one must always fulfil their part by sincerely obeying Allah, the Exalted, in every situation and then accept that Allah, the Exalted, will choose what is best for them, even if this contradicts their desires. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

Chapter 4 An Nisa, verse 35:

"And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation,

Allah will cause it between them. Indeed, Allah is ever Knowing and Acquainted [with all things].”

Even though this verse focuses on a conflict between a married couple, but the approach it outlines can also be beneficial in various other disputes. Before seeking legal intervention, individuals should strive for reconciliation by involving wise and pious individuals from their community to help mediate. Engaging in this way fosters a spirit of love and care, which can help preserve relationships and prevent animosity. In contrast, resorting to the legal system often breeds resentment and division, as the matter becomes public, parties expend their resources on legal fees, and the environment tends to be more adversarial.

Chapter 4 – An Nisa, Verses 36-42

۞ وَٱعۡبُدُواْ ٱللَّهَ وَلَا تُشۡرِكُواْ بِهِۦ شَيۡـٔٗاۖ وَبِٱلۡوَٰلِدَيۡنِ إِحۡسَٰنٗا وَبِذِي ٱلۡقُرۡبَىٰ وَٱلۡيَتَٰمَىٰ
وَٱلۡمَسَٰكِينِ وَٱلۡجَارِ ذِي ٱلۡقُرۡبَىٰ وَٱلۡجَارِ ٱلۡجُنُبِ وَٱلصَّاحِبِ بِٱلۡجَنۢبِ وَٱبۡنِ
ٱلسَّبِيلِ وَمَا مَلَكَتۡ أَيۡمَٰنُكُمۡۗ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ مُخۡتَالٗا فَخُورًا ٣٦

ٱلَّذِينَ يَبۡخَلُونَ وَيَأۡمُرُونَ ٱلنَّاسَ بِٱلۡبُخۡلِ وَيَكۡتُمُونَ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن
فَضۡلِهِۦۗ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ٣٧

وَٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ رِئَآءَ ٱلنَّاسِ وَلَا يُؤۡمِنُونَ بِٱللَّهِ وَلَا بِٱلۡيَوۡمِ ٱلۡأٓخِرِۗ وَمَن يَكُنِ
ٱلشَّيۡطَٰنُ لَهُۥ قَرِينٗا فَسَآءَ قَرِينٗا ٣٨

وَمَاذَا عَلَيۡهِمۡ لَوۡ ءَامَنُواْ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ وَأَنفَقُواْ مِمَّا رَزَقَهُمُ ٱللَّهُۚ وَكَانَ ٱللَّهُ بِهِمۡ عَلِيمًا ٣٩

إِنَّ ٱللَّهَ لَا يَظۡلِمُ مِثۡقَالَ ذَرَّةٖۖ وَإِن تَكُ حَسَنَةٗ يُضَٰعِفۡهَا وَيُؤۡتِ مِن لَّدُنۡهُ أَجۡرًا عَظِيمٗا ٤٠

فَكَيۡفَ إِذَا جِئۡنَا مِن كُلِّ أُمَّةِۭ بِشَهِيدٖ وَجِئۡنَا بِكَ عَلَىٰ هَٰٓؤُلَآءِ شَهِيدٗا ٤١

يَوۡمَئِذٖ يَوَدُّ ٱلَّذِينَ كَفَرُواْ وَعَصَوُاْ ٱلرَّسُولَ لَوۡ تُسَوَّىٰ بِهِمُ ٱلۡأَرۡضُ وَلَا يَكۡتُمُونَ ٱللَّهَ حَدِيثٗا
٤٢

“Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom

your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.

Those who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.

And [also] those who spend of their wealth to be seen by the people and believe not in Allah nor in the Last Day. And he to whom Satan is a companion - then evil is he as a companion.

And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them? And Allah is ever, about them, Knowing.

Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is a good deed, He multiplies it and gives from Himself a great reward.

So how [will it be] when We bring from every nation a witness and We bring you, [Prophet Muhammad, peace and blessings be upon him], against these as a witness?

That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth. And they will not conceal from Allah a [single] statement."

As Islam is a complete code of conduct which affects every situation a person faces and every worldly blessing they interact with, Islam includes fulfilling the rights of Allah, the Exalted, the rights of the creation, the former being the foundation of Islam. Chapter 4 An Nisa, verse 36:

“Worship Allah and associate nothing with Him…”

Real belief in Allah, the Exalted, involves supporting one’s verbal declaration of belief with actions. The one who believes Allah, the Exalted, is their Lord will inevitably accept their servanthood to Him. A true servant does not search for their own pleasure, nor do they expect others to please them. They will prioritize the pleasure and obedience to their Master over all other things, such as obeying and following people, their own desires, social media, fashion and culture. The only thing a servant desires is to please their Master. In addition, a servant accepts that everything they possess, including their own life, belongs to their Creator and Master, Allah, the Exalted. Therefore, they will hasten to use everything they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant will understand that as Allah, the Exalted, is their Creator and Lord and the Creator and Lord of all things, they cannot obtain peace of mind while disobeying Him, as He controls all things, including the spiritual hearts of people, the abode of peace of mind. They will therefore strive hard in His obedience by using the blessings they have been granted correctly, as outlined in Islamic teachings, as this alone leads to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The more a person acts in this manner, the stronger their belief in Allah, the Exalted, is. In addition, the one who believes in Allah, the Exalted, will be certain that they will be held accountable for their deeds on the Day of Judgement. This will further encourage them to actualize their faith by practically preparing for it, which involves using the blessings one has been granted in ways pleasing to Allah, the Exalted, according to Islamic teachings. Chapter 2 Al Baqarah, verse 177:

"…but [true] righteousness is [in] one who believes in Allāh, the Last Day…"

Therefore, the one who verbally claims belief in Allah, the Exalted, and the Day of Judgement but fails to practically obey Allah, the Exalted, thereby failing to practically prepare for the Day of Judgement, must reassess their faith, as their lack of good actions are a proof of their lack of belief in Allah, the Exalted, and the Last Day.

One's faith in Allah, the Exalted, and Judgement Day can be established and strengthened through studying and acting on the Holy Quran and by observing the signs within the universe pointed out by the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon

him. For example, when one observes the countless balanced systems within the universe, such as the perfect distance of the Sun from the Earth, the water cycle, the density of the oceans, which allow ships to sail on them while allowing sea life to thrive within them, and many more systems, they will observe the hand of a Creator. So many perfectly balanced systems cannot be the consequences of random events. In addition, if there were multiple Gods then it would lead to chaos as each God would desire something different within the universe. This is clearly not the case and therefore indicates a single God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

There are also countless signs within the universe which indicate the coming of Judgement Day. For example, when one observes the perfectly balanced systems within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people’s actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever.

In addition, Allah, the Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly shows the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Reflecting on these examples and many more clearly indicate the possibility of the resurrection of humans and its need on the Day of Judgement. Chapter 4 An Nisa, verse 36:

"Worship Allah and associate nothing with Him…"

Finally, sincerely obeying Allah, the Exalted, while avoiding associating partners with Him involves prioritizing His obedience over obeying all other things, which contradict His obedience, such as one's desires, their family and friends, fashion, social media and culture. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Therefore, associating things with Allah, the Exalted, goes beyond worshipping a false god, such as an idol, and includes obeying anything in the disobedience of Allah, the Exalted. Therefore, one can only avoid associating partners with Allah, the Exalted, if they strive to correctly use the blessings they have been granted as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. On the other hand, the one who associates partners with Allah, the Exalted, by misusing the blessings He has granted them, will find that it leads them to an unbalanced mental and physical state, it prevents them from correctly placing everything and everyone within their life and prevents them from adequately preparing for their accountability on Judgement Day. Therefore, associating partners with Allah, the Exalted, will only ever lead to stress, trouble and difficulties in both worlds, even if one enjoys worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

A person must therefore embrace and follow Islamic teachings for their own well-being, even when it conflicts with their personal desires. It is akin to a wise patient who, trusting their doctor’s advice, adheres to a treatment plan—even when it includes unpleasant medications and strict dietary restrictions. Just as this wise patient attains better mental and physical health, those who accept and implement Islamic teachings will find similar benefits. This is because only Allah, the Exalted, possesses the knowledge required to help individuals achieve balance in both mental and physical aspects of their lives and to correctly place everything and everyone within their lives. The collective understanding of mental and physical health in society, despite extensive research, falls short of addressing every challenge a person may encounter. Human advice cannot shield one from all forms of stress or help them navigate their relationships perfectly, as it is limited by human biases, knowledge, and experience. Conversely, Allah, the Exalted, possesses the ultimate knowledge, which He has bestowed upon humanity through the

Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This truth becomes evident when one observes those who align their lives with Islamic teachings and those who do not. Unlike patients who often trust their doctor without fully grasping the science behind their treatment, Allah invites individuals to contemplate the teachings of Islam to recognize the positive transformations it can bring to their lives. Therefore, He does not expect blind faith. Instead, He encourages individuals to discern the truth of Islam through clear evidence. This journey requires an unbiased and open mind when exploring the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 36:

"Worship Allah and associate nothing with Him…"

As mentioned earlier, as Islam is a complete code of conduct, it commands people to fulfill the rights of Allah, the Exalted, and people. Chapter 4 An Nisa, verse 36:

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives…"

Allah, the Exalted, always gives all-encompassing advice within the Holy Quran. In this case, Allah, the Exalted, often urges the kind treatment of one's relatives within the Holy Quran, as acting on this single advice alone would ensure prosperity, peace and justice in society. If each person treated their relatives kindly, no other aid from an outside source would ever be required. This would ensure each member of every family unit is treated with kindness, which in turn would have a positive effect on the entire society.

One must aid their relatives in anything which is praiseworthy in Islam and warn them against anything which is blameworthy. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

Sadly, many muslims today ignore this advice and instead aid others according to their relationship with them, irrespective of if the thing they are aiding them in is good or bad. A muslim must adhere to the sequence advised in the following verse and only aid their relatives in things which are directly connected to the sincere obedience of Allah, the Exalted. Chapter 4 An Nisa, verse 36:

"Worship Allah and associate nothing with Him, and to parents do good, and to relatives…"

One must aid their relatives according to their means, which includes emotional, physical and financial support. This is best achieved when one treats others how they desire other people to treat them. One must not pay much notice to the standard and definition of a good relative defined by people, as their standard and definition often contradicts the definition and standard set by Islam. Instead, one must fulfill the rights of their relatives according to the teachings of Islam for the pleasure of Allah, the Exalted, irrespective of whether they are considered a good relative by their relatives or not. Finally, a muslim must never sever ties with their relatives for worldly reasons, as the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sahih Bukhari, number 5984, that the one who severs ties with their relatives for worldly reasons will not enter Paradise. In addition, even though a muslim can cut off ties with their relative over religious reasons, none the less, it is best to maintain ties with their relative

by aiding them in things which are good and warning them in things which are bad, as this may encourage their relative to sincerely repent from their misguidance.

A muslim must avoid behaving like an animal which only cares for itself and its family. Instead, Islam encourages muslims to aid all others according to their means, especially those who are considered socially weak within their society. Chapter 4 An Nisa, verse 36:

"…and to parents do good, and to relatives, orphans, the needy…"

Orphans are often mentioned in Islamic teachings as they are often deprived of their rights because of their social weakness. Therefore, a muslim must ensure they aid those who are considered socially weak in society, such as orphans and widows, according to their means. Sponsoring orphans and widows has become extremely easy in this day and age as one can set this up online within a few minutes. And the sponsorship amount is often less than their monthly phone bill. Therefore, muslims must not ignore this vital part of Islam as it leads to the continuous support of Allah, the Exalted, in both worlds. This has been confirmed in a Hadith found in Sahih Muslim, number 6853. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, has advised that the one who takes care of an orphan will obtain his closeness in Paradise. This has been advised in a Hadith found in Sahih Bukhari, number 6005. Finally, the one who takes care of the needy, such as a widow, will be granted the same reward as the one who prays all night and fasts every day. This has been advised in a Hadith found in Sahih Bukhari, number 6006. Therefore, the one who finds it difficult to

perform voluntary good deeds, such as the voluntary night prayer and voluntary fasts, should act on this Hadith in order to achieve this reward with minimal effort.

It is important to note that one should always remember that whatever means they possess, such as wealth, has been granted to them by Allah, the Exalted, as a loan and not as a gift. A loan must be repaid to its owner. The way one repays the loan granted to them by Allah, the Exalted, is by using them in ways pleasing to Him. Therefore, the one who aids the needy is only repaying the debt they owe Allah, the Exalted. When one remembers this it will prevent them from behaving as if they are doing a favor to Allah, the Exalted, or the needy person. In reality, Allah, the Exalted, favored them by granting them worldly blessings and by granting them an opportunity to gain countless reward by aiding the needy. In addition, the needy person has done the donor a favor by accepting their help. If every needy person rejected the aid of others then how will one obtain the reward mentioned in divine teachings? Remembering these points will prevent one from destroying their reward by adopting the incorrect attitude.

Finally, aiding the needy includes fulfilling any lawful need a person may have. This includes emotional, physical and financial needs. Therefore, no muslim, irrespective of how little wealth they possess, can excuse themself from acting on this verse. Chapter 4 An Nisa, verse 36:

"…and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away…"

This verse is referring to close and far neighbours as well as the neighbours who are related to a person and the neighbours who are not related to them. It is essential to recognize that, according to Islamic teachings, a person's neighbors encompasses all individuals residing within forty houses in every direction from a Muslim's home. This principle is substantiated in a Hadith found in Imam Bukhari's Adab Al Mufrad, Number 109.

In a Hadith recorded in Sahih Bukhari, number 6014, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized the importance of treating one's neighbors with kindness. He mentioned that his encouragement to do so was so strong that he nearly believed a neighbor could inherit from their Muslim neighbor. The Holy Prophet Muhammad, peace and blessings be upon him, emphasized the significance of kindness towards neighbors in his teachings. In a Hadith recorded in Sahih Muslim, number 174, he linked belief in Allah, the Exalted, and the Day of Judgment to the way one treats their neighbours. This highlights how seriously one should take their responsibilities in respect to their neighbors. Furthermore, a Hadith from Imam Bukhari's Adab Al Mufrad, number 119, warns that a woman who fulfilled her religious obligations and engaged in extensive voluntary worship would go to Hell as she mistreated her neighbors with her words. If such is the fate for verbally harming one's neighbour, one can only imagine the gravity of inflicting physical harm on a neighbor. As Muslims, it is vital to exercise patience when faced with mistreatment from neighbors. Instead of reacting negatively, they should strive to extend kindness even in difficult situations. It is not hard to respond to good with good; true goodness shines through when one meets harm with kindness. A good neighbor is one who turns adversity into an opportunity for kindness. Chapter 41 Fussilat, verse 34:

"And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend."

But it is important to note that one should not allow their neighbours or others to cross the limits and they should defend themselves when it is appropriate. Muslims must respect their neighbors' privacy while also extending kindness, like greeting them and offering assistance, always being mindful not to intrude. It is important to support them in whatever ways one can, whether that's through financial help or emotional encouragement. They should strive to shield their neighbours from public criticism, especially when it does not lead to any harm. Those who choose to conceal the faults of others will have their own faults concealed by Allah, the Exalted. Conversely, those who expose the flaws of others risk having their own flaws exposed. This is highlighted in a Hadith from Sunan Abu Dawud, number 4880. Ultimately, one should treat their neighbours with the kindness and respect they wish to receive in return.

Chapter 4 An Nisa, verse 36:

"…and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side…"

The companions at one's side includes their spouse. In order to fulfil the rights of one spouse it is essential to first gain a solid understanding of the responsibilities and rights associated with marriage. This includes knowing what they owe their spouse, what they should expect in return, and how to navigate various situations together. Sadly, a lack of knowledge in these areas often leads to misunderstandings and conflicts, which can escalate to arguments or even divorce. People may make demands that their spouse is not obligated to meet, demands based on their own whims, fashion and culture. Therefore, acquiring Islamic knowledge is crucial for building a strong and fulfilling marriage.

In addition, a person must adopt the fear of Allah, the Exalted, to ensure they fulfil the rights of their spouse and future children. A truly pious individual prioritizes the rights and needs of others over their own, especially when it comes to their spouse. They recognize that on the Day of Judgment, Allah, the Exalted, will hold them accountable for how well they fulfilled these rights. The focus will not be on whether others have fulfilled their rights; that is a matter Allah, the Exalted, will address with those individuals. In contrast, an impious Muslim often fixates on their own rights, drawing from societal norms, cultural influences, and personal desires rather than the teachings of Islam. This mindset can lead to dissatisfaction in their relationships, as they may not find true fulfillment even if their spouse adheres to Islamic principles regarding rights and responsibilities. This disconnect highlights why a lack of understanding of Islam is often connected to rising rates of divorce.

As a pious person will strive to fulfil the rights of their spouse and children, it is essential that one searches for a spouse who possesses piety. This has been advised in a Hadith found in Sahih Bukhari, number 5090. If they

choose an impious person to marry, then they will not fulfil their rights and easily wrong them, especially when they are angry. In addition, an impious muslim will not even possess the knowledge of the rights they owe their spouse and children and as a result, they will not fulfill them correctly. This will only lead to further problems within their marriage.

Chapter 4 An Nisa, verse 36:

“…and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side…”

The companion at one’s sides could also be referring to anyone a person spends significant time with, such as a friend. In this case, a person must fulfil the rights of their companions by treating them in a way they themself wish to be treated by other people. This is in fact the characteristic of a true believer according to the Hadith found in Jami At Tirmidhi, number 2515. This includes aiding them according to their means, such as financial, emotional and physical help. They must aid them from for the sake of Allah, the Exalted, and they therefore must not expect nor hope for any gratitude or payback from them, as this will prevent them from gaining reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must encourage their companion to sincerely obey Allah, the Exalted, by using the blessings they have been granted correctly as outlined in Islamic teachings so that they obtain peace of mind in both worlds. They must encourage them both physically, by leading by example, and verbally. This will ensure their companionship benefits them in both worlds otherwise it will become a source of stress and misguidance for

them in both worlds, as a person is always influenced by their companions, whether subtly or obviously, whether positively or negatively. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. Chapter 43 Az Zukhruf, verse 67:

"Close friends, that Day, will be enemies to each other, except for the righteous."

Chapter 4 An Nisa, verse 36:

"…and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler…"

The traveler is the stranger who is stuck in a foreign land. Allah, the Exalted, encourages Muslims to give them some of their wealth in order to help them on their journey if they need it. The one who possesses wealth should show compassion towards this stranger and help them in whatever way they can even if that is by giving them food or a means of transportation or protecting them from any wrongdoing that may occur to them during their journey.

Chapter 4 An Nisa, verse 36:

“…and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess…”

As taking captives during battles and wars as slaves was widely practiced throughout the known world, Islam could not allow muslims to have an unfair advantage against their enemies by prohibiting taking captives during battles as slaves. This would only cause the muslim slave population to increase while the disbelieving slave population would become non-existent. Therefore, Islam took steps to firstly improve the situation of slaves so that they were treated with the utmost respect and care. In fact, Allah, the Exalted, urged such good conduct towards slaves that they were treated like family members. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has commanded muslims to feed their slaves what they themselves eat, to dress them in the same clothes they themselves dress in and to never overburden them with tasks and instead aid them in their daily tasks. This has been discussed in a Hadith found in Sahih Muslim, number 4313. In addition, Islam also took steps to eradicate slavery altogether by making the act of freeing a slave an extremely righteous deed with heavy rewards. For example, the one who freed their slave for the sake of Allah, the Exalted, was promised freedom from Hell, in a Hadith found in Jami At Tirmidhi, number 1541. Furthermore, Islam set the first expiation for certain sins as freeing a slave. For example, chapter 58 Al Mujadila, verse 3:

“And those who pronounce ẓihār from their wives and then [wish to] go back on what they said - then [there must be] the freeing of a slave before they touch one another. That is what you are admonished thereby; and Allāh is Aware of what you do.”

When these teachings were implemented within the Islamic society, slaves were treated like family members and eventually slavery as it was widely practiced was eradicated. Sadly, in some parts of the world, slavery in different forms still exist, such as financial slavery. Therefore, muslims must play their part in completely eradicating it according to their means, such as financial support.

Allah, the Exalted, then warns people that those who adopt arrogance will not correctly fulfill His rights or the rights of people. Chapter 4 An Nisa, verse 36:

“…Indeed, Allah does not like those who are self-deluding and boastful.”

As an arrogant person behaves as if everything they possess, including their own life, belongs to them, they are free to use these blessings according to their own desires. One must avoid this ignorant attitude as every blessing one possesses, including their life, has been granted to them as a loan by Allah, the Exalted, and must therefore be repaid to Him. These blessings are repaid by using them correctly as outlined in Islamic teachings. This will

ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Humility is required for one to understand this reality and act in the correct way so that they achieve peace of mind in both worlds. Whereas, the arrogant person will not understand nor accept this reality and as a result, they will persist on greedily misusing the blessings they have been granted and encourage others to do the same as they desire other people to adopt their animalistic attitude. As a result, they deny the countless blessings Allah, the Exalted, has granted them through their words and actions. Chapter 4 An Nisa, verse 37:

"Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty…"

This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from preparing adequately for their accountability on the Day of Judgement. Therefore, the arrogant person will only obtain stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 4 An Nisa, verse 37:

"…- and We have prepared for the disbelievers a humiliating punishment."

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 4 An Nisa, verse 37:

“Who are stingy and enjoin upon [other] people stinginess…”

Generally speaking, greed can cause a person to neglect their duty of giving the obligatory charity, which ultimately results in ruin in both this life and the hereafter. A notable Hadith from Sahih Bukhari, number 1403, illustrates this by warning that those who fail to fulfill their charitable obligations will face a large, venomous snake on the Day of Judgement, continuously biting them as a consequence of their actions. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

If someone's greed stops them from giving charity, it might not be unlawful, but it is definitely not something to be proud of. It goes against what a true believer stands for. Simply put, a person who is stingy is distancing themselves from Allah, the Exalted, from Paradise, from others and drawing closer to Hell. This warning can be found in a Hadith from Jami At Tirmidhi, number 1961.

Greed can lead a person to use their blessings—like time and wealth—in ways that only serve their own interests. They fail to see that true peace and success in this life and the next come from using what they have been given in a way that pleases Allah, the Exalted, who is the true Owner and Giver of all blessings.

A greedy person is often consumed with their own rights, easily overlooking the rights of Allah, the Exalted, and of others. This mindset leads to stress and difficulties in both this life and the in next as one will never fulfil the rights of Allah, the Exalted, and people and they will always feel that their rights have been neglected. And as warned in the main verses under discussion, the greedy person will only encourage others to behave greedily in order to conceal their own greed. Therefore, one must avoid greedy people otherwise they may well be infected with greed also. Chapter 4 An Nisa, verse 37:

"Who are stingy and enjoin upon [other] people stinginess…"

Verse 37 could also be referring to the scholars from the people of the book who greedily withheld the divine knowledge granted to them which discussed the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, and they intentionally concealed, edited and misinterpreted these teachings out of greed of holding onto their leadership and the things that came with it, such as wealth. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

They also behaved in this manner, as accepting Islam would mean they would have to correctly use the blessings they had been granted and as a result, their greed prevented them from accepting Islam. In addition, they further angered Allah, the Exalted, as they intentionally misguided others and encouraged them to also behave like them by rejecting Islam even though they knew it was the truth. Chapter 4 An Nisa, verse 37:

“Who are stingy and enjoin upon [other] people stinginess and conceal what Allah has given them of His bounty - and We have prepared for the disbelievers a humiliating punishment.”

Sadly, some muslim scholars intentionally misinterpret Islamic teachings so it fits their school of thought and they intentionally avoid discussing the Islamic knowledge which contradicts their school of thought. They behave in this manner out of fear of losing their followers, who provide them with gifts and unnatural levels of respect. The scholar who behaves in this manner has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. In addition, muslims must avoid being misguided through blind imitation of others and instead strive to learn and act on Islamic teachings. This will ensure they remain firm on the correct teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of behaving like cattle who blindly follow the opinions of others. Islam

highly criticizes blindly imitating others for this reason and therefore encourages muslims to learn and act on Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

The one who strives to learn and act on Islamic teachings will ensure they obey Allah, the Exalted, correctly. This will lead to peace of mind in both worlds.

In addition, the one who adopts a greedy attitude will become insincere to Allah, the Exalted. Chapter 4 An Nisa, verse 38:

“And [also] those who spend of their wealth to be seen by the people…”

Whenever they do something good, such as giving charity, they only do so for the sake of worldly gain, such as praise from people. The one who acts for any reason other than to please Allah, the Exalted, will not gain any reward from Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. The one who behaves in an insincere manner proves that they do not truly believe in Allah, the Exalted, otherwise they would have

acted for His sake in order to gain reward in both worlds. Chapter 4 An Nisa, verse 38:

“…and believe not in Allah…”

And the insincere person also proves that they do not truly believe in Judgement Day, otherwise they would have practically prepared for it by correctly using the blessings they had been granted in order to please Allah, the Exalted, as outlined in Islamic teachings. Chapter 4 An Nisa, verse 38:

“…and believe not in Allah nor in the Last Day…”

It is important to note that as one’s intention is the foundation of Islam, when it is corrupt, everything that comes from it will be corrupt. The one who corrupts their faith in this way is in great danger of losing their faith. It is important to recognize that faith is much like a plant that needs to be nourished through acts of obedience in order to thrive. Just as a plant that does not obtain nourishment, such as sunlight or water, will wither away and even die, so too can a person's faith diminish and die without the nourishment of obedient actions. Losing faith is truly the greatest loss. Chapter 4 An Nisa, verse 38:

“…And he to whom Satan is a companion - then evil is he as a companion.”

This verse warns that the one who adopts insincerity to Allah, the Exalted, will inevitably obey the Devil, by misusing the blessings they have been granted. This obedience to the Devil may come in different forms, which includes following and obeying fashion, social media, people and culture instead of obeying Allah, the Exalted. Therefore, this verse warns people that there are only two paths in this world: the path of obeying Allah, the Exalted, which leads to peace of mind, or the path of obeying the Devil, which leads to difficulties in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. This is because controlling one’s desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous who persist on misusing the blessings they have been granted and as a result they obtain an unbalanced mental and physical state and misplace everything and everyone within their life. One must therefore avoid this outcome by sincerely obeying Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 39:

“And what [harm would come] upon them if they believed in Allah and the Last Day and spent out of what Allah provided for them?...”

The two paths have been made clear by Allah, the Exalted, and it is upto people to decide which one to journey down. But they must always remember that as Allah, the Exalted, knows all things, He will hold them accountable for every intention, word and action in both worlds. Chapter 4 An Nisa, verse 39:

"…And Allah is ever, about them, Knowing."

As each person has the free will to choose their path in life, they have no one to blame except themself, if they choose to disobey Allah, the Exalted, by misusing the blessings they have been granted. Just like an unwise patient who fails to follow the medical advice of their doctor has no one to blame except themself, neither does the person who chooses to disobey Allah, the Exalted. Chapter 4 An Nisa, verse 40:

"Indeed, Allah does not do injustice, [even] as much as an atom's weight…"

Allah, the Exalted, then encourages people to choose the right path and promises them an abundant reward and peace of mind in both worlds. Chapter 4 An Nisa, verse 40:

“…while if there is a good deed, He multiplies it and gives from Himself a great reward.”

Unlike sins, which are repaid exactly according to its size and seriousness, good deeds are multiplied many times by Allah, the Exalted. Therefore, one must strive hard in preparing for their accountability on Judgement Day by sincerely obeying Allah, the Exalted. This involves correctly using the blessings one has been granted as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?”

This verse erases a type of wishful thinking which has become common amongst muslims. Many muslims believe that as they are the followers of the Holy Prophet Muhammad, peace and blessings be upon him, he will intercede and save them from Hell, even if they persisted on the disobedience of Allah, the Exalted. This was the same wishful thinking adopted by the people of the book who believe their Holy Prophets, peace be upon them, will save them, even if they persist on the disobedience of Allah, the Exalted. Even though the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a fact and is discussed in many Islamic teachings, such as the Hadith found in Sunan Ibn Majah, number 4308, none the less some muslims will still go to Hell. As a moment in Hell is unbearable, one must avoid this attitude, as they are only mocking

the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. A muslim can fool themself by persisting on the disobedience of Allah, the Exalted, while believing they possess hope in the mercy of Allah, the Exalted. Real hope in the mercy of Allah, the Exalted, involves persisting on the sincere obedience of Allah, the Exalted, and then hoping they will be forgiven by Allah, the Exalted. Disobedience is always connected to wishful thinking and has no value in Islam. This difference between wishful thinking and hope in Allah, the Exalted, has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. In addition, verse 41 warns muslims that even though the Holy Prophet Muhammad, peace and blessings be upon him, will intercede for muslims on Judgement Day, he will also testify against them too. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?”

And Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to muslims as they are the only ones who took and accepted the Holy Quran. The non-muslims could not abandon the Holy

Quran as they never took or accepted it in the first place. It does not take a scholar to determine what will happen to the muslim the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day.

Therefore, one must avoid wishful thinking and instead adopt true hope in the mercy of Allah, the Exalted, such as the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on Judgement Day, by sincerely obeying Allah, the Exalted. This involves correctly using the blessings He has granted them as outlined in Islamic teachings.

In addition, as indicated in the next verse, the one who adopts wishful thinking and therefore persists on the disobedience of Allah, the Exalted, may well leave this world without their faith. This is because faith is like a plant which must be nourished with acts of obedience. Just like a plant will die if it fails to obtain nourishment, such as water, so may well the faith of a muslim die if they fail to nourish it with acts of obedience. Chapter 4 An Nisa, verse 42:

“That Day, those who disbelieved and disobeyed the Messenger will wish they could be covered by the earth…”

This verse also eliminates the foolish attitude of assuming one will somehow make peace with Allah, the Exalted, on the Day of Judgement, after they

lived a life of disobeying Him. The Day of Judgement is the Day of Recompense, it is not the Day of Making Peace or the Day of Second Chances. Chapter 30 Ar Rum, verse 57:

“So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh].”

This world is the place of actions whereas the hereafter is the place of recompense. One should not be fooled into thinking they can practically live by a code of conduct based on their own desires, social media, fashion and culture and still assume they will gain success on Judgement Day. This is nothing except another type of wishful thinking, which has no value in Islam. Hope in Allah, the Exalted, is always tied to His obedience. Meaning, the one who sincerely tries to obey Him, by using the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is the one who can truly hope Allah, the Exalted, will forgive their mistakes and reward them with Paradise. The following verse clearly indicates that one must bring Islam to the Day of Recompense, not just internal faith. Islam is a practical code of conduct which influences how one uses every blessing they have been granted, it is not just an internal belief. This has been explained in a Hadith found in Sahih Muslim, number 99. Thinking otherwise only leads to wishful thinking and a great loss in both worlds. Chapter 3 Alee Imran, verse 85:

“Whoever seeks a way other than Islam it will never be accepted from them, and in the Hereafter they will be among the losers.”

As Allah, the Exalted, knows all things, everyone will be held accountable for every intention, word and action, and they will not be able to escape their accountability. Chapter 4 An Nisa, verse 42:

"…And they will not conceal from Allah a [single] statement."

Chapter 4 – An Nisa, Verses 43-57

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَقۡرَبُواْ ٱلصَّلَوٰةَ وَأَنتُمۡ سُكَٰرَىٰ حَتَّىٰ تَعۡلَمُواْ مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغۡتَسِلُواْ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ
أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُمۡۗ
إِنَّ ٱللَّهَ كَانَ عَفُوًّا غَفُورًا ٤٣

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ أُوتُواْ نَصِيبٗا مِّنَ ٱلۡكِتَٰبِ يَشۡتَرُونَ ٱلضَّلَٰلَةَ وَيُرِيدُونَ أَن تَضِلُّواْ ٱلسَّبِيلَ ٤٤

وَٱللَّهُ أَعۡلَمُ بِأَعۡدَآئِكُمۡۚ وَكَفَىٰ بِٱللَّهِ وَلِيّٗا وَكَفَىٰ بِٱللَّهِ نَصِيرٗا ٤٥

مِّنَ ٱلَّذِينَ هَادُواْ يُحَرِّفُونَ ٱلۡكَلِمَ عَن مَّوَاضِعِهِۦ وَيَقُولُونَ سَمِعۡنَا وَعَصَيۡنَا وَٱسۡمَعۡ غَيۡرَ
مُسۡمَعٖ وَرَٰعِنَا لَيَّۢا بِأَلۡسِنَتِهِمۡ وَطَعۡنٗا فِي ٱلدِّينِۚ وَلَوۡ أَنَّهُمۡ قَالُواْ سَمِعۡنَا وَأَطَعۡنَا وَٱسۡمَعۡ وَٱنظُرۡنَا
لَكَانَ خَيۡرٗا لَّهُمۡ وَأَقۡوَمَ وَلَٰكِن لَّعَنَهُمُ ٱللَّهُ بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ٤٦

يَٰٓأَيُّهَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ ءَامِنُواْ بِمَا نَزَّلۡنَا مُصَدِّقٗا لِّمَا مَعَكُم مِّن قَبۡلِ أَن نَّطۡمِسَ
وُجُوهٗا فَنَرُدَّهَا عَلَىٰٓ أَدۡبَارِهَآ أَوۡ نَلۡعَنَهُمۡ كَمَا لَعَنَّآ أَصۡحَٰبَ ٱلسَّبۡتِۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولًا ٤٧

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدِ ٱفۡتَرَىٰٓ إِثۡمًا
عَظِيمًا ٤٨

أَلَمْ تَرَ إِلَى ٱلَّذِينَ يُزَكُّونَ أَنفُسَهُم بَلِ ٱللَّهُ يُزَكِّي مَن يَشَآءُ وَلَا يُظْلَمُونَ فَتِيلًا ﴿٤٩﴾

ٱنظُرْ كَيْفَ يَفْتَرُونَ عَلَى ٱللَّهِ ٱلْكَذِبَ وَكَفَىٰ بِهِۦٓ إِثْمًا مُّبِينًا ﴿٥٠﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ أُوتُوا۟ نَصِيبًا مِّنَ ٱلْكِتَٰبِ يُؤْمِنُونَ بِٱلْجِبْتِ وَٱلطَّٰغُوتِ وَيَقُولُونَ
لِلَّذِينَ كَفَرُوا۟ هَٰٓؤُلَآءِ أَهْدَىٰ مِنَ ٱلَّذِينَ ءَامَنُوا۟ سَبِيلًا ﴿٥١﴾

أُو۟لَٰٓئِكَ ٱلَّذِينَ لَعَنَهُمُ ٱللَّهُ ۖ وَمَن يَلْعَنِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ نَصِيرًا ﴿٥٢﴾

أَمْ لَهُمْ نَصِيبٌ مِّنَ ٱلْمُلْكِ فَإِذًا لَّا يُؤْتُونَ ٱلنَّاسَ نَقِيرًا ﴿٥٣﴾

أَمْ يَحْسُدُونَ ٱلنَّاسَ عَلَىٰ مَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ ۖ فَقَدْ ءَاتَيْنَآ ءَالَ إِبْرَٰهِيمَ ٱلْكِتَٰبَ
وَٱلْحِكْمَةَ وَءَاتَيْنَٰهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾

فَمِنْهُم مَّنْ ءَامَنَ بِهِۦ وَمِنْهُم مَّن صَدَّ عَنْهُ ۚ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ بِـَٔايَٰتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُم بَدَّلْنَٰهُمْ جُلُودًا غَيْرَهَا
لِيَذُوقُوا۟ ٱلْعَذَابَ ۗ إِنَّ ٱللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ سَنُدْخِلُهُمْ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَآ
أَبَدًا ۖ لَّهُمْ فِيهَآ أَزْوَٰجٌ مُّطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janābah [ritual impurity], except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allah is ever Pardoning and Forgiving.

Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?

And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.

Among the Jews are those who distort words from their [proper] places [i.e., usages] and say, "We hear and disobey" and "Hear but be not heard" and "Rāʿinā," twisting their tongues and defaming the religion. And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable. But Allah has cursed them for their disbelief, so they believe not, except for a few.

O you who were given the Scripture, believe in what We have sent down [the Holy Quran] confirming that which is with you, before We obliterate faces and turn them toward their backs or curse them as We cursed the sabbath-breakers. And ever is the matter [decree] of Allah accomplished.

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly fabricated a tremendous sin.

Have you not seen those who claim themselves to be pure? Rather, Allah purifies whom He wills, and injustice is not done to them, [even] as much as a thread [inside a date seed].

Look how they invent about Allah untruth, and sufficient is that as a manifest sin.

Have you not seen those who were given a portion of the Scripture, who believe in jibt [superstition] and ṭāghūt [false objects of worship] and say about the disbelievers, "These are better guided than the believers as to the way."

Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.

Or have they a share of dominion? Then [if that were so], they would not give the people [even as much as] the speck on a date seed.

Or do they envy people for what Allah has given them of His bounty? But We had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom.

And some among them [people of the book] believed in it, and some among them were averse to it. And sufficient is Hell as a blaze.

Indeed, those who disbelieve in Our signs - We will drive them into a fire. Every time their skins are roasted through, We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. For them therein are purified spouses, and We will admit them to deepening shade."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, calls upon the believers to appreciate the negative effects of alcohol so that they could avoid it out of their own choice, as it had not been prohibited at this stage of divine revelation. Chapter 4 An Nisa, verse 43:

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…"

This command was later abrogated by another verse which prohibited intoxicants.

Abrogation is the process by which one command or prohibition after some time is replaced by another command or prohibition.

Allah, the Exalted, employed this technique in order to make the transition from a non-Muslim to a strong Muslim easier for a person. If all the final commands and prohibitions were put into full affect in one go this process becomes difficult. This is the reason why alcohol was not forbidden

immediately in Islam, as giving it up in one instant would have been difficult for most people who drank it. Instead it was prohibited in stages. Chapter 2 Al Baqarah, verse 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma’idah, verse 90:

“O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful.”

This process is also adopted by medical doctors who do not prescribe the full doses of medicines straight way and instead build up the dose over time so that they patients adapt to them in a positive way. This strategy was in fact a great blessing and mercy from Allah, the Exalted, as countless people who accepted Islam would have rejected it if all the final commands and prohibitions were revealed in one go at the beginning of revelation. As indicated by the final part of this verse even though Allah, the Exalted, undoubtedly has the authority to do this yet He chose the path of ease and mercy for the people.

Chapter 4 An Nisa, verse 43:

"O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…"

Inviting the muslims to reflect for themselves over the negative effects of alcohol before prohibiting it indicates that Islam is a religion of thinking and not blind imitation. The one who thinks about the things in this world and the experiences they face and constantly judges whether these things lead to peace of mind or not, will appreciate the steps they should take in this world and the steps they should avoid taking. In addition, thinking for oneself involves studying the clear proofs and evidences which indicate the truthfulness of Islam within Islamic teachings will lead one to strong faith. Strong faith is essential for staying steadfast in obeying Allah, the Exalted, no matter the circumstances—whether in times of ease or hardship. One cultivates strong faith by learning about and acting upon the clear signs and teachings found in the Holy Quran and the traditions of the Holy Prophet

Muhammad, peace and blessings be upon him. These teachings reveal that sincere obedience to Allah, the Exalted, fosters peace of mind in this life and in the next. Conversely, those who neglect Islamic teachings will obtain weak faith. Such individuals will easily yield to their desires, failing to recognize that relinquishing those desires in favor of the obedience of Allah, the Exalted, ultimately leads to peace of mind in both worlds. Therefore, it is crucial to build certainty in one's faith through the acquisition of Islamic knowledge and its application, ensuring a consistent commitment to obeying Allah, the Exalted. This journey involves correctly utilizing the blessings one has been granted, as indicated in Islamic teachings. By doing so, one can achieve a sense of peace and harmony in both their mental and physical states and it encourages them to correctly place everyone and everything within their life.

Chapter 4 An Nisa, verse 43:

"*O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of ritual impurity, except those passing through [a place of prayer], until you have washed [your whole body]…"*

This verse indicates that men should be offering their prayers at a Mosque with the congregation. The Holy Quran indicates the importance of offering the obligatory prayers with congregation at a Mosque. Chapter 2 Al Baqarah, verse 43:

"…and bow with those who bow [in worship and obedience]."

Due to the teachings in this verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, many respected scholars have deemed congregational prayer obligatory for Muslim men. For instance, a Hadith recorded in Sunan Abu Dawud, number 550, warns that Muslims who neglect their obligatory prayers in congregation at the Mosque were viewed as hypocrites by the Companions, may Allah be pleased with them. Moreover, the Holy Prophet Muhammad, peace and blessings be upon him, even warned of severe consequences, stating that he would consider burning the homes of men who missed their prayers at the Mosque without a valid reason. This is corroborated in a Hadith found in Sahih Muslim, number 1482. It is therefore essential for those capable of fulfilling this significant obligation to do so and not deceive themselves by thinking that performing other good deeds—like assisting with household chores—is a substitute. While supporting family is indeed favored, as indicated in a Hadith found in Sahih Bukhari, number 676, it is vital to maintain the correct prioritization of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and not alter their importance based on personal wishes. Those who do so are veering away from his teachings and merely following their own inclinations, even amidst acts of righteousness. It is noteworthy that the same Hadith quoted earlier emphasizes that when the time for the obligatory prayer arrived, the Holy Prophet Muhammad, peace and blessings be upon him, would immediately go to the Mosque.

Chapter 4 An Nisa, verse 43:

“…*And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e. had sexual intercourse]…”*

One of the things one will notice when studying the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, is that explicit things are not discussed directly and are instead hinted out indirectly out of modesty. Therefore, being modest is a tradition of Allah, the Exalted, according to His infinite status and one should adopt modesty according to their created level, just like the Holy Prophet Muhammad, peace and blessings be upon him, did.

In a Hadith recorded in Jami At Tirmidhi, number 2458, the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that true modesty towards Allah, the Exalted, involves safeguarding the head and its contents, protecting the stomach and what it contains, and frequently contemplating death. He concluded by stating that those who wish to pursue the hereafter must forsake the adornments of the material world.

This Hadith illustrates that modesty transcends mere clothing; it permeates all aspects of one’s life. Protecting the head includes safeguarding the tongue, eyes, ears, and even one's thoughts from sinful and trivial pursuits. Avoiding trivial matters is crucial, as they often lead to regrets on Judgment Day and may serve as the first steps towards committing sins. Even if individuals think they can conceal their words and sights from others, they

cannot hide these from Allah, the Exalted. Thus, protecting these body parts signifies genuine modesty. Additionally, guarding the stomach entails steering clear of unlawful wealth and food, as indulging in these can result in the rejection of one's good deeds, as indicated in a Hadith from Sahih Muslim, number 2342. Just as one's intentions form the inner foundation of Islam, the outward foundation of Islam lies in earning and using what is lawful.

Modesty before Allah, the Exalted, also involves a consistent remembrance of death. This remembrance is crucial as it inspires a sincere commitment to obey Allah and avoid sins, given that one does not know when their death will come. It serves as a reminder that this life is not one's final abode and that they will, without fail, transition from it. Keeping this in mind encourages one to prepare for their ultimate destination—the hereafter. This preparation requires one to use the blessings they have been granted correctly as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Conversely, those who shy away from reflecting on death will neglect to prepare for their unavoidable journey to the hereafter. Instead, they might focus all their efforts on seeking enjoyment and beautifying their lives in this world. This mindset can lead to forgetting Allah, the Exalted, and the importance of sincere obedience to Him, ultimately resulting in difficulties in both this life and the next. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind."

Ultimately, showing humility towards Allah, the Exalted, means prioritizing the hereafter over the distractions of this material world. It is crucial to understand that this includes utilizing material resources to meet personal and dependent needs, while avoiding wastefulness, excess, and extravagance, as these traits are not favored by Allah, the Exalted. Chapter 7 Al Araf, verse 31:

"…and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."

Focusing on the afterlife means using the blessings one has been granted correctly as outlined in Islamic teachings, rather than simply seeking to satisfy their personal desires. Those who adopt this approach will experience true peace and success, both in this life and in the hereafter, through obtaining a balanced mental and physical state and by correctly placing everything and everyone within their life correctly. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As per usual, Allah, the Exalted, grants concessions for those unable to fulfil their obligatory duties, as Islam is a religion and way of life which is tailor made for the nature of humans and therefore respects their limitations and weaknesses. Chapter 4 An Nisa, verse 43:

"…*And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women [i.e. had sexual intercourse] and find no water, then seek clean earth and wipe over your faces and your hands [with it]…"*

As a result of these concessions, every person has the ability to fulfil their obligatory duties and even successfully overcome any tests they are subjected to in this world. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

Therefore, people are left with no excuses if they fail to sincerely obey Allah, the Exalted. One must abandon the lazy attitude of claiming to trying their best when they are clearly not trying their best. If they were, they would undoubtedly complete all the things that are expected from them successfully. Therefore, a person must adopt the right attitude as they will be held accountable in both worlds and no excuses will be accepted from them.

As perfection is not demanded from people, whether they act on religious concessions or sincerely repent after failing to fulfil their duty, the door of forgiveness is always open, until the time of death. Chapter 4 An Nisa, verse 43:

"…Indeed, Allah is ever Pardoning and Forgiving."

Sincere repentance involves feeling guilty, seeking the forgiveness of Allah, the Exalted, and anyone who has been wronged, as long as this will not lead to further trouble. One must sincerely promise to avoid committing the same or similar sin again and make up for any rights which have been violated in respect to Allah, the Exalted, and people. They must continue to sincerely obey Allah, the Exalted, by using the blessings He has granted them correctly as outlined in Islamic teachings.

After explaining an aspect of the divine code of conduct granted to mankind which leads them to peace of mind in both worlds, Allah, the Exalted, warns people not be deluded into following man-made codes of conduct which only lead to misguidance, stress, trouble and difficulties in both worlds. Chapter 4 An Nisa, verse 44:

"Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it] and wishing you would lose the way?"

Some scholars from the people of the book abandoned the divine code of conduct they were granted and intentionally misinterpreted and edited their divine teachings thereby fabricating their own code of conduct, for the sake of worldly gain, such as leadership and wealth. As they were only interested in fulfilling their worldly desires, like animals, they encouraged others to do the same, so that they would not be criticized for their behaviour, as everyone is behaving in the same manner. Chapter 4 An Nisa, verse 44:

"*Have you not seen those who were given a portion of the Scripture, purchasing error [in exchange for it]…"*

Even though it cannot be edited, none the less, the Holy Quran can be misinterpreted in order to achieve worldly things, such as leadership and wealth. One must avoid following the footsteps of the scholars from the people of the book as it only leads to trouble in both worlds. The very worldly things one obtains in this manner will become a source of stress, trouble and misery for them in both worlds. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has warned this person of Hell in a Hadith found in Sunan Ibn Majah, number 253. And as this person misguides others by misinterpreting the teachings of the Holy Quran, their sins will increase according to how many people follow their interpretations. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 4 An Nisa, verse 44:

"…*and wishing you would lose the way?"*

One can avoid being misguided by others by avoiding blindly imitating them. They must instead strive to assess each situation according to knowledge and evidence before they make a decision whether to act on something or not. Allah, the Exalted, has granted people common sense and intelligence for this reason. Even following Islamic teachings blindly has been criticised by Islam, as Allah, the Exalted, wants people to assess Islamic teachings with an open mind and follow it with understanding and insight. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

And chapter 34 Saba, verse 46:

"Say, "I only advise you of one [thing] - that you stand for Allāh, [seeking truth] in pairs and individually, and then give thought." There is not in your companion any madness. He is only a warner to you before a severe punishment."

Therefore, one must avoid blindly imitating others, even if it is the popular opinion and instead use their common sense and intellect in order to assess each situation according to knowledge and evidence before they make a decision. The one who behaves in this manner is more likely to make the right decisions in both their religious and worldly matters.

In addition, Islam encourages individuals to master their desires and to utilize the blessings they have been granted correctly as outlined in Islamic teachings. This guidance aims to foster peace of mind in both this life and the hereafter. As a result, those who prioritize the pursuit of worldly pleasures often criticize Muslims striving to obey Allah, the Exalted. Chapter 4 An Nisa, verse 44:

"…*and wishing you would lose the way?"*

When someone chooses a different path from those around them, it can lead to feelings of insecurity about their own life choices. They may feel uneasy about correctly using the blessings they have been granted, especially when faced with criticism for their commitment to obeying Allah, the Exalted. Tragically, this negativity often originates from one's own family.

Moreover, society, influenced by social media, fashion, and prevailing cultural norms, tends to look down on those who strive to live in accordance with Islamic principles. This backlash is rooted in the concern that a true

commitment to Islam could hinder their ability to gain wealth and influence. Industries that Islam critiques, like the alcohol and entertainment industry, actively work to deter people from embracing Islam and discourage Muslims from adhering to their faith. This is a key reason for the rampant negative portrayal of Islam across various platforms.

Ultimately, when someone commits to Islamic teachings, which advocate for self-control and proper use of the blessings they have been granted, those who prefer to pursue unchecked desires may feel threatened. This can lead to an attempt to dissuade others from embracing Islam or practicing its principles, aiming instead to promote a more hedonistic lifestyle. Specific aspects of Islam, like the dress code for women, are often singled out for criticism. It is easy to see that their objections stem from a deeper issue with Islam's message of self-discipline. For instance, they target the Islamic dress code while ignoring similar regulations in professions like law enforcement, military, healthcare, and education. This selective criticism reveals a weakness in their arguments. In reality, it is the contrast between Islamic values and their own lifestyle choices that makes them uncomfortable, prompting them to offer unwarranted critiques of Islam. Chapter 4 An Nisa, verse 44:

"…*and wishing you would lose the way?"*

As Allah, the Exalted, alone knows all things, including the tricks of the enemies of Islam, He gives the key to right guidance and avoiding being misguided by others. Chapter 4 An Nisa, verse 44:

“And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper.”

Divine protection from misguidance will only be granted to the one who sincerely obeys Allah, the Exalted. This involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

On the other hand, the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, will not receive divine protection from misguidance. Instead, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on Judgement Day. Their attitude will therefore lead to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

It is essential for individuals to embrace and act upon Islamic teachings genuinely, even when those teachings may clash with personal desires. Just as a wise patient follows their doctor's advice for the sake of their health, even when it involves unsavory medicine and a strict diet, so too should one adhere to the principles of Islam. The wise patient's commitment leads to improved mental and physical well-being; similarly, those who embrace Islamic teachings will experience profound benefits in their mental and physical states. This is because Allah, the Exalted, possesses the ultimate wisdom to help individuals achieve peace in both mind and body, as well as to position everything and everyone correctly within their lives. While society has made significant strides in understanding human nature through research, its knowledge falls short in addressing every challenge one might encounter. Human insights cannot shield one from all kinds of stress or help

them to correctly arrange everything and everyone within their lives, due to inherent limitations and biases. Allah, the Exalted, alone holds the comprehensive knowledge necessary for this, which He has revealed to humanity through the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him. The contrast between those who utilize the blessings they have been granted correctly according to Islamic teachings and those who do not is obvious for those who observe others with an open and unbiased mind. Many patients trust their doctors without fully grasping the science behind their treatments; in contrast, Allah, the Exalted, encourages reflection on the teachings of Islam so that one can genuinely recognize their positive influence. Instead of demanding blind faith, He invites individuals to appreciate the truthfulness of these teachings through clear evidence. However, this journey requires an open mind and an impartial perspective when exploring the principles of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 45:

"And Allah is most knowing of your enemies; and sufficient is Allah as an ally, and sufficient is Allah as a helper."

Allah, the Exalted, then warns the muslims not to follow in the footsteps of the people of the book who intentionally exchanged their belief for disbelief. They behaved in this manner as they wanted to misuse the blessings they had been granted and only cared about obtaining worldly things, such as leadership and wealth. Chapter 4 An Nisa, verse 46:

"Among the Jews are those who…"

The first thing to note is that this verse makes it clear that not all the people of the book behaved in this manner. Many of them did sincerely obey Allah, the Exalted, which involves using the blessings one has been granted in ways pleasing to Him as outlined in divine teachings. This indicates the importance of not judging an entire group based on the actions of some members of that group, as this often leads to discrimination, such as racism. Chapter 4 An Nisa, verse 46:

“Among the Jews are those who distort words from their [proper] usages…”

This involves intentionally misinterpreting divine teachings for the sake of worldly gain, such as leadership and wealth. Chapter 4 An Nisa, verse 46:

“Among the Jews are those who distort words from their [proper] usages and say, "We hear and disobey"…”

Hearing and disobeying represents verbally accepting faith but failing to actualize it through one’s actions. This also includes knowing the difference between obeying Allah, the Exalted, and disobeying Him, yet intentionally choosing to disobey Him by misusing the blessings one has been granted. Chapter 4 An Nisa, verse 46:

“…those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues…”

Some scholars from the people of the book would intentionally distort words in order to openly criticize the Holy Prophet Muhammad, peace and blessings be upon him, while claiming their words were innocent. In addition,

their behaviour misrepresented the divine teachings they were granted and as a result they discouraged many people from obeying Allah, the Exalted, as they portrayed a religion that was unfair and unjust. Chapter 4 An Nisa, verse 46:

“…those who distort words from their [proper] usages and say, "We hear and disobey" and "Hear but be not heard" and "Ra'ina," twisting their tongues and defaming the religion…”

Allah, the Exalted, then warns the muslims not to follow in their footsteps and instead adopt the correct attitude so that they achieve peace of mind in both worlds. Chapter 4 An Nisa, verse 46:

“…And if they had said [instead], "We hear and obey"…”

This makes it clear that a verbal declaration of faith does not have value until it is supported by physical acts of obedience. This obedience involves using the blessings one has been granted correctly as outlined in Islamic teachings. In addition, this verse indicates the importance of hearing divine knowledge correctly so that it leads to physical acts of obedience. Hearing correctly involves concentrating when learning Islamic knowledge so that the information is heard and understood. They must reflect over the knowledge and appreciate how it is connected to their past actions. They must reflect

on how to actualize the knowledge which was discussed in the future and sincerely implement it into their lives. Chapter 4 An Nisa, verse 46:

“…And if they had said [instead], "We hear and obey" and "Wait for us [to understand]," it would have been better for them and more suitable…”

The one who does not take these steps has not heard divine teachings correctly and will therefore not implement them in their lives. Failing to correctly listen to Islamic knowledge is a major reason why muslims who have access to Islamic knowledge, such as lectures, do not change their behaviour or actions at all, as they wrongfully believe merely listening to Islamic knowledge is good enough to please Allah, the Exalted, even if they do not have the intention to implement the teachings into their lives.

Allah, the Exalted, warns people that intentionally misinterpreting divine teachings for the sake of worldly gain and failing to actualize one’s verbal declaration of faith with actions can lead to disbelief. Chapter 4 An Nisa, verse 46:

“…But Allah has cursed them for their disbelief…”

This is because the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, poisons their faith and as a result it can die. Chapter 4 An Nisa, verse 46:

"…But Allah has cursed them for their disbelief, so they believe not, except a little."

It is important to recognize that faith is similar to a plant that needs care and attention to thrive. Just as a plant without nourishment, such as sunlight, will wither and die, a person's faith can diminish and die if it is not actively supported by acts of obedience. This is the greatest loss. Chapter 4 An Nisa, verse 46:

"…But Allah has cursed them for their disbelief, so they believe not, except for a few."

The few could also be referring to the handful of people from the scholars from the people of the book who sincerely obeyed Allah, the Exalted, before the coming of Islam and after accepting it, such as Abdullah Bin Salaam, may Allah be pleased with him.

Allah, the Exalted, then warns the people of the book not to follow in the footsteps of their misguided scholars. Chapter 4 An Nisa, verse 47:

“O you who were given the Scripture, believe in what We have sent down…”

As discussed earlier, one must avoid being misguided by preachers by avoiding blindly imitating them. A person must avoid behaving like cattle and instead use the common sense and intellect they have been granted in order to study the clear proofs and evidences discussed within Islamic teachings so that they can appreciate the truthfulness of Islam for themself. Irrespective of the faith one follows, they should study their own religious teachings in order to determine whether it is the truth or not and avoid blindly imitating their scholars and preachers. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

As the scholars from the people of the book were experts in the divine scriptures, they were familiar with the Author of the Holy Quran, Allah, the Exalted, and therefore easily recognized its divine origins. In addition, as both the Holy Quran and the Holy Prophet Muhammad, peace and blessings be upon him, were discussed in their divine scriptures they was no reason for them to reject Islam. Chapter 6 Al An’am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

And chapter 4 An Nisa, verse 47:

“O you who were given the Scripture, believe in what We have sent down confirming that which is with you…”

In addition, the Holy Quran confirmed the unedited and correct teachings of the previous divine scriptures and corrected the edited teachings. As the Holy Prophet Muhammad, peace and blessings be upon him, did not study the previous divine scriptures, something both the people of the book and the non-muslims of Mecca did not deny, he could not have known the edited or unedited teachings of the divine scriptures, which was further proof of the Holy Quran’s divine origins. Chapter 29 Al Ankabut, verse 48:

“And you did not recite before it any scripture, nor did you inscribe one with your right hand. Then [i.e., otherwise] the falsifiers would have had [cause for] doubt.”

Allah, the Exalted, warned the people of the book that if they persisted on rejecting and ignoring Islamic teachings, then they behaviour would seal their spiritual hearts and as a result, they would not be able to recognize nor act on right guidance. Chapter 4 An Nisa, verse 47:

“O you who were given the Scripture, believe in what We have sent down confirming that which is with you, before We obliterate faces and turn them toward their backs…”

According to a Hadith recorded in Sunan Ibn Majah, number 4244, each time an individual commits a sin, a dark mark is inscribed on their spiritual heart. As the sins accumulate, this darkness envelops their spiritual heart, hindering their ability to recognize and adhere to true guidance in this life. Chapter 83 Al Mutaffifin, verse 14:

“No! Rather, the stain has covered their hearts of that which they were earning.”

A group of the children of Israel breached the sanctity of the sabbath, Saturday, a day on which, amongst other things, they were not allowed to hunt for food. They began using deceitful means to avoid honoring the sabbath by placing nets, ropes and artificial pools of water for the purpose of fishing before the sabbath. When the fish came in abundance on Saturday as usual, they were caught in the ropes and nets for the rest of Saturday. During the night they would collect the fish after the sabbath ended. Due to their evil scheming Allah, the Exalted, punished them by changing them into apes. Allah, the Exalted, warns against following in their footsteps as it only causes one to adopt a behaviour which is akin to animals whereby one only strives to fulfil their worldly desires by misusing the blessings they have been granted. As a result, these animalistic people will never obtain peace of mind in this world or in the next as they will not be able to recognize the importance of obeying Allah, the Exalted, and how it leads to peace of mind in both worlds. Chapter 7 Al A'raf, verse 163:

“And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient.”

And chapter 4 An Nisa, verse 47:

“…or curse them as We cursed the sabbath-breakers…”

It is vital to understand that as Allah, the Exalted, controls all things, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Therefore, one must accept their inability to escape the consequences of their actions and therefore sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. But if they persist on His disobedience by misusing the blessings they have been granted, then they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Their behaviour will therefore lead them to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. These two outcomes are clear when one observes those who sincerely obey Allah, the Exalted, and those who do not. Chapter 4 An Nisa, verse 47:

“…And ever is the decree of Allah accomplished.”

Allah, the Exalted, then urged the scholars from the people of the book, despite their grave sins, and by extension all people, to sincerely repent as the door of forgiveness is open to all people, till their time of death. Chapter 4 An Nisa, verse 48:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…”

It is universally agreed upon by Islamic scholars that the sin which will not be forgiven by Allah, the Exalted, on the Day of Judgement is disbelief. It is forgiven in this world, when one sincerely repents and accepts Islam but if one dies in a state of disbelief, it will not be forgiven on the Day of Judgement. Whereas, all other sins which one has not sincerely repented from can be forgiven by Allah, the Exalted, on Judgement Day, if He so chooses. But it is important to note that Allah, the Exalted, easily forgives the one who violates His rights but He will not force people to forgive each other. As justice will be established on Judgement Day, the wrongdoer will be forced to hand over their good deeds to their victims and if necessary, the wrongdoer will take the sins of their victims. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579.

Even though Allah, the Exalted, can forgive all sins, less than disbelief on Judgement Day, one must not adopt wishful thinking as this will only encourage them to persist on the disobedience of Allah, the Exalted. Wishful thinking involves persisting on the disobedience of Allah, the Exalted, while

expecting His mercy and forgiveness in both worlds. This attitude has no value in Islam. Whereas, real hope involves striving in the obedience of Allah, the Exalted, which involves using the blessings they have been granted correctly according to Islamic teachings and reforming one's behaviour and then hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This difference has been discussed in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, one must appreciate the difference and ensure they adopt real hope in the mercy and forgiveness of Allah, the Exalted, and avoid wishful thinking, as it will not aid them in this world or in the next. Finally, the one who adopts wishful thinking may well find that they leave this world without their faith, as they persisted on the disobedience of Allah, the Exalted, by misusing the blessings He had granted them. Faith is much like a delicate plant that needs care and attention to thrive. Just as a plant requires nourishment, such as sunlight and water to flourish, faith demands nourishment through acts of obedience. When one neglects this nurturing, faith can wither away and die, leading to a profound loss. And if this occurs, this person will not be forgiven by Allah, the Exalted, on Judgement Day. Chapter 4 An Nisa, verse 48:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…"

This verse could also be referring to minor polytheism. Minor polytheism involves doing a good deed for any reason other than to please Allah, the Exalted. This has been warned in a Hadith found in Sunan Ibn Majah, number 3989. This person's insincerity will not be overlooked or forgiven and they therefore will not gain any reward in this world or in the next. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154.

One must therefore avoid the behaviour which leads to the loss of reward and to punishment in the hereafter, such as wishful thinking and minor polytheism, by sincerely repenting from such behaviour. Sincere repentance is about truly feeling remorse, seeking forgiveness from Allah, the Exalted, and from anyone one has wronged, as long as this does not lead to more issues. It is essential to genuinely commit to avoiding the same mistakes in the future and to rectify any rights which have been violated in respect to Allah, the Exalted, and others. Additionally, one must strive to obey Allah, the Exalted, faithfully by using the blessings He has bestowed upon them in accordance with Islamic principles.

Chapter 4 An Nisa, verse 48:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…”

Allah, the Exalted, will not forgive disbelief on Judgement Day as it would nullify the purpose of life in this world. If all students taking an exam were granted a pass mark even though some of them failed, taking the exam would be pointless. The whole point of an exam is to differentiate between those who deserve to pass from those who deserve to fail. If Allah, the Exalted, allows disbelievers to enter Paradise with the believers, then it would make the two groups equal, which clearly contradicts justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Even though Allah, the Exalted, is All Merciful, none the less, His mercy does not contradict His justice and fairness as this would lead to negative behaviour, which He is free from. A worldly judge would be harshly criticized and removed from their position if they forgave every criminal without punishing them, then how can one expect this behaviour from Allah, the Exalted, the best of Judges?

In this world, one cannot achieve worldly success without struggle and effort, such as becoming a doctor. As gaining entry to Paradise is a much greater success than any worldly success, it therefore requires some amount of struggle. The minimum struggle for gaining entry into Paradise is belief, even if one has committed sins with their belief.

In addition, disbelief is a clear act of defiance against one’s Creator and Sustainer and a clear rejection of their purpose of creation. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

The one who rejects their Creator, Allah, the Exalted, deserves to be rejected by Him on Judgement Day. The one who fails to fulfil the purpose of their creation, deserves to be discarded on Judgement Day, just like an invention which fails to fulfil its purpose of creation is labeled a failure and discarded.

Furthermore, a person should not be fooled into thinking that as the forgiveness of Allah, the Exalted, is unlimited, He should also forgive polytheism. But the truth is that total forgiveness of all sins will only apply to the one who believes in the Oneness of Allah, the Exalted. The person who does not believe in His Oneness by definition does not believe that the mercy and forgiveness of Allah, the Exalted, is unlimited as they have given the ability to forgive and grant mercy to someone other than Allah, the Exalted. One either believes in the Oneness of Allah, the Exalted, thereby believing His forgiveness is infinite and it therefore can overcome all their sins. Or a person fails to believe in the Oneness of Allah, the Exalted, thereby failing to believe in the infinite forgiveness of Allah, the Exalted. If they do not believe His forgiveness is infinite then His forgiveness will not apply to them therefore, He will not forgive their polytheism unless they sincerely repent.

Finally, the one who chooses disbelief will also encourage others to do the same, as their choice will appear as freedom even though it is deception. This is because real freedom leads to peace of mind and the one who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted, will not achieve peace of mind. Instead, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This will lead to stress, trouble and difficulties in

both worlds, even if they enjoy some worldly luxuries. But as this behaviour can be shown to the world as freedom, many people will follow it. As a result, one person who chooses disbelief in Allah, the Exalted, will influence many others into choosing disbelief also. This person therefore deserves their fate in the hereafter. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, as the entire creation belongs to and is under the complete control and jurisdiction of Allah, the Exalted, a person has no choice but to comply with His rules. Just like a person will face trouble if they fail to comply with the rules set by the government in charge of a particular country, so will they face trouble in both worlds if they fail to comply with the rules of the Owner of the universe. A person may be able to leave a country if they are not pleased with its rules but they will not be able to escape to a place where the rules and jurisdiction of Allah, the Exalted, do not apply. A person may be able to change the rules of their society but they will never be able to change the rules of Allah, the Exalted. In addition, just like a person who owns a house decides the rules of the house, even if other people object to these rules, similarly, the universe belongs to Allah, the Exalted, and therefore, He alone decides the rules of this universe, whether people like these rules or not. Therefore, one must comply with these rules, for their own sake. The one who understands this fact will comply with the rules of Allah, the Exalted, and strive to obey Him by using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. A person can either strive to learn the wisdoms behind the commands and prohibitions of Allah, the Exalted, so that they understand how they benefit them and the

wider society and how they lead to peace of mind and body in both worlds or they can worship their desires and reject the teachings of Islam. But the one who fails to comply with Islamic rules should prepare themselves to face the consequences of their choice in both worlds and no objections, protests or complaints will save them. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 4 An Nisa, verse 49:

“Have you not seen those…”

The beginning of this verse indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. The one who behaves in this manner will fail to make use of the lessons found within general history, their own personal history and the condition of people around them. Learning from these things is one of the most powerful ways a person can improve their behaviour and avoid history repeating itself so that they achieve peace of mind. For example, the one who observes the rich and famous misusing the blessings

they have been granted and how, as a result they are plagued with stress, mental disorders, substance addiction and suicidal tendencies, even though they experience moments of fun and enjoy the luxuries of this world, will teach the observer not to follow in their footsteps by misusing the blessings they have been granted and they will be convinced that peace of mind does not lie in possessing many worldly things. Or when a person observes a sick person, it should encourage them to show gratitude for their own good health and to use it correctly before they lose it also. Therefore, Islam regularly encourages muslims to become observant people instead of people which are absorbed in their own affairs that they do not pay attention to anything else. Chapter 47 Muhammad, verse 10:

"Have they not traveled through the land and seen how was the end of those before them?..."

As warned earlier, the one who adopts wishful thinking will persist on the disobedience of Allah, the Exalted. Wishful thinking was adopted by the people of the book as they assumed they were the beloveds of Allah, the Exalted, and His special people. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

They claim that forgiveness and mercy is guaranteed to them irrespective of their deeds. Chapter 4 An Nisa, verse 49:

“Have you not seen those who claim themselves to be pure?...”

Sadly, many muslims have adopted the same wishful thinking. These ignorant people believe that as they are from the nation of the Holy Prophet Muhammad, peace and blessings be upon him, they will be forgiven irrespective of their actions. An ignorant person who fails to learn and act on Islamic knowledge will assume that the tradition of Allah, the Exalted, will be changed for them, just like the people of the book assumed. Meaning, even though He has punished and will punish the former nations which persistently disobeyed Him, the ignorant person believes this tradition will be changed for them. But they fail to understand that the tradition of Allah, the Exalted, does not change for anyone or any nation. Chapter 35 Fatir, verse 43:

“…Then do they await except the way [i.e., fate] of the former peoples? But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

As discussed earlier, when one adopts wishful thinking they are in serious danger of losing their faith. The people of the book who adopted wishful thinking assumed they were still believers even though they disbelieved and

therefore boldly claimed they would enter Paradise, even if they were subjected to a little punishment first. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"”

Sadly, some muslims have adopted the same attitude whereby they assume they are guaranteed to leave this world with their faith and as a result consider themselves pure and saved. Chapter 4 An Nisa, verse 49:

“Have you not seen those who claim themselves to be pure?...”

But Allah, the Exalted, makes it clear that purity lies in supporting one’s verbal declaration of faith with actions. This involves sincerely obeying Allah, the Exalted, by using the blessings He has granted them correctly, as outlined in Islamic teachings. This behaviour will ensure that one’s intention, speech and actions are pure and in turn it will lead them to peace of mind in both worlds, through achieving a balanced mental and physical state and by correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 49:

“…Rather, Allah purifies whom He wills…”

Whether one chooses the path of purity or not, they will face the consequences of their choice in both worlds. Chapter 4 An Nisa, verse 49:

“…and injustice is not done to them, [even] as much as a thread [inside a date seed].”

As mentioned earlier, the one who adopts wishful thinking by assuming they have a special relationship with Allah, the Exalted, and are therefore guaranteed salvation, even if they persist on His disobedience, attribute injustice and unfairness to Allah, the Exalted. They claim Allah, the Exalted, will treat the evil doer from amongst them equally to a doer of good. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

This incorrect and highly disrespectful belief about Allah, the Exalted, is enough to destroy a person. Chapter 4 An Nisa, verse 50:

“Look how they invent about Allah untruth, and sufficient is that as a manifest sin.”

One must therefore avoid adopting an incorrect belief regarding Allah, the Exalted, by learning about His divine attributes and names which have been discussed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure one believes in Allah, the Exalted, in the correct way. This will ensure they sincerely obey Him by correctly using the blessings He has granted them as outlined in Islamic teachings. Whereas, the one who remains ignorant of the divine attributes and names of Allah, the Exalted, will adopt an incorrect belief in Him which only leads to His disobedience, such as wishful thinking. For example, the one who correctly understands that Allah, the Exalted, is All Forgiving, will strive to sincerely obey Him and hope He will forgive their sins. But the one who incorrectly believes in the forgiveness of Allah, the Exalted, will persist on His disobedience while assuming He will forgive them.

Allah, the Exalted, then criticizes people who adopt religious and customary innovations while ignoring the divine teachings He has granted them. Chapter 4 An Nisa, verse 51:

“Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship…”

Specifically, some scholars from the people of the book adopted strange customs and beliefs which contradicted their divine teachings for the sake of worldly gain, such as leadership and wealth. Sadly, many muslims behave in the same manner as they are drowned in religious and cultural innovations and prioritize them over Islamic teachings. This attitude must be avoided. One must strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and avoid all other sources of religious knowledge. The more one acts on other sources of religious knowledge, even if they lead to good deeds, the less they will act on the two sources of guidance, which in turn leads to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4606, that any matter which is not rooted in the two sources of guidance will be rejected by Allah, the Exalted. In addition, the more one acts on other sources of religious knowledge the more they will begin to act on things which contradict the teachings of Islam. This is how the Devil leads people astray, step by step. For example, a person facing difficulties will be advised to perform certain spiritual exercises which contradict and challenge the teachings of Islam. As this person is ignorant and has a habit of acting on other sources of religious knowledge, they will easily fall into this trap and begin to perform spiritual exercises that directly challenge the teachings of Islam. They will even begin to believe things about Allah, the Exalted, and the universe which contradict the teachings of Islam also, such as believing people or supernatural creatures can control their destiny, as their knowledge is taken from other than the two sources of guidance. Some of these misguided practices and beliefs are clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Generally speaking, the one who persists on religious innovations will reach a point whereby they assume they are rightly guided and as a result they openly criticize the muslims who strictly adhere to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 51:

“…and say about the disbelievers, "These are better guided than the believers as to the way?”"

In the third year after the Holy Prophet Muhammad, peace and blessings be upon him, migrated to Medina, a Jewish scholar and an aggressive enemy of Islam, Ka'b Bin Ashraf, visited Mecca in order to incite them further against Islam. A non-Muslim leader of Mecca asked him who was more rightly guided and favored by Allah, the Exalted, the idol worshippers of Mecca or the Holy Prophet Muhammad, peace and blessings be upon him, and Islam. Ka'b replied that the idol worshippers of Mecca were more rightly guided. This was a foolish answer as being a Jewish scholar he very well knew that idol worshipping was far from right guidance. On this occasion Allah, the Exalted, revealed chapter 4 An Nisa, verse 51:

"Have you not seen those who were given a portion of the Scripture, who believe in superstition and false objects of worship and say about the disbelievers, "These are better guided than the believers as to the way?""

This has been discussed in Imam Ibn Kathir's, the Life of the Prophet, Volume 3, Page 7.

This event warns against compromising on one's faith for the sake of worldly gain. The worldly things one obtains through this behaviour, such as wealth, will become a source of stress, trouble and misery for them, even if this is not obvious to them. As a result, they will never obtain peace of mind, even if they experience moments of entertainment and obtain worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

In addition, the one who intentionally misuses Islamic knowledge has been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Furthermore, the following verses connect this attitude to disbelief. Chapter 3 Alee Imran, verse 19:

“…And those who were given the Scripture did not differ except after knowledge had come to them - out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah…”

This is because when one intentionally misinterprets divine teachings, they will misuse the blessings they have been granted. This behaviour will poison their faith and may even kill it without them realizing it. It is important to understand that faith is like a plant which must be protected from sins in order to survive. Just like a plant which is not protected from harmful things will die, so may well the faith of a person die if they do not avoid persisting on sins. Therefore, it is vital for muslims to avoid intentionally misinterpreting divine teachings in order to satisfy their worldly desires as they may well leave this world without their faith. This is the greatest loss, as this person will experience stress, difficulties and trouble in this world and in the next. Chapter 4 An Nisa, verse 52:

“Those are the ones whom Allah has cursed; and he whom Allah curses - never will you find for him a helper.”

Allah, the Exalted, then criticizes those who intentionally misinterpret divine knowledge for the sake of worldly gain by questioning whether they are immune to punishment as they have some control over the universe and therefore can behave as they wish. Chapter 4 An Nisa, verse 53:

“Or have they a share of dominion?...”

Allah, the Exalted, then highlights their greedy nature. Allah, the Exalted, knows if they were granted any control of His treasuries, they would not grant anything to people out of fear of losing it. Chapter 4 An Nisa, verse 53:

"…Then [if that were so], they would not give the people [even as much as] the speck on a date seed."

Generally speaking, greed can lead a person to overlook their responsibility to give the required obligatory charity, ultimately bringing about destruction in this life and the next. A significant Hadith from Sahih Bukhari, number 1403, illustrates this consequence by warning that those who neglect their donating their obligatory charity will encounter a large, venomous snake on the Day of Judgment, which will bite them repeatedly as punishment for their negligence. Chapter 3 Alee Imran, verse 180:

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…"

If a person's greed prevents them from giving charity, it may not be unlawful, but it is certainly not something to be proud of. It contradicts the characteristics of a true believer. In essence, a stingy individual separates themselves from Allah, the Exalted, from Paradise, and from others, while

drawing closer to Hell. This caution is echoed in a Hadith found in Jami At Tirmidhi, number 1961.

Greed can drive a person to utilize the blessings they have been granted—such as time and wealth—purely for personal gain. They often overlook that genuine peace and success in both this life and the hereafter come from using what has been bestowed upon them in a manner that pleases Allah, the Exalted, who is the true Owner and Giver of all blessings.

A greedy person tends to be preoccupied with their own entitlements, easily neglecting the rights of Allah, the Exalted, and others. This attitude can lead to stress and trouble in this life and in the next, as they will never fully acknowledge the rights of Allah and fellow beings, while believing their own rights are also disregarded by others. Furthermore, a greedy individual may influence others to act greedily to mask their own behavior. Therefore, it is wise to steer clear of greedy individuals, as their mindset could easily lead one down the same path.

Allah, the Exalted, then criticizes the envy the people of the book adopted towards the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 54:

“Or do they envy people for what Allah has given them of His bounty?...”

The people of the book were jealous of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, instead of being a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. As their whole religion had been adapted around the importance of lineage, which according to them gave them their superiority over the rest of mankind, they could not accept and follow a Holy Prophet, peace and blessings be upon him, who was from a different lineage. This would only destroy their superiority complex they had fabricated.

In respect to the non-muslims of Mecca, as they were masters of the Arabic language they knew the Holy Quran were not the words of a created being. And as they had spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, prior his announcement of Prophethood, they knew he was no liar. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

The noblemen from the non-muslims of Mecca could not live with accepting and following the Holy Prophet Muhammad, peace and blessings be upon him, who was a poor orphan, despite the fact he belonged to the noblest tribe. As they desired leadership, control and wealth, they became jealous when the Holy Prophet Muhammad, peace and blessings be upon him,

announced Prophethood and was given leadership and superiority over all of creation. Chapter 4 An Nisa, verse 54:

"Or do they envy people for what Allah has given them of His bounty?..."

Envy is a major sin which must be avoided at all costs. It is a major sin as the envier directly challenges the choice of Allah, the Exalted. They behave as if Allah, the Exalted, made a mistake by granting a particular blessing to someone else instead of them. The one who allows their envy to strive verbally and physically against the one they envy will only destroy their own good deeds. This has been warned in a Hadith found in Sunan Ibn Majah, number 4210. Lawful envy is when one wishes to obtain a similar blessing to someone else without the latter losing what they have been granted. Even though this type is lawful, yet it is only praiseworthy in religious matters and blameworthy in worldly matters. For example, the Holy Prophet Muhammad, peace and blessings be upon him, advised two cases of lawful and praiseworthy envy in a Hadith found in Sahih Muslim, number 1896. One can envy the person who uses their knowledge correctly and teaches others it. The other person one can envy is the one who obtains lawful wealth and spends it in ways pleasing to Allah, the Exalted.

One must avoid envy by understanding that it is a major sin which challenges the distribution choice of Allah, the Exalted. They must understand that Allah, the Exalted, grants each person what is best for them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Therefore, instead of envying others they must concentrate on using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will lead to further blessings and peace of mind and success in both worlds. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, envying others will only cause one to forget obeying Allah, the Exalted, which in turn leads to trouble in both worlds. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The muslim who is envied must remain patient against the verbal and physical actions of their envier and only defend themselves within the bounds of Islam. Patience involves avoiding complaining through one's speech and actions and maintaining one's sincere obedience to Allah, the Exalted, which involves using the blessings they have been granted in ways pleasing to Him, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This is how one seeks refuge with Allah, the Exalted, from their envier. Chapter 113 Al Falaq, verses 1 and 5:

"Say, "I seek refuge in the Lord of daybreak…And from the evil of an envier when he envies.""

Allah, the Exalted, will then protect them from the negative effects of their envier, even if this is not obvious to them, as Allah, the Exalted, acts according to His infinite knowledge and wisdom and not according to the very limited thinking of people.

Allah, the Exalted, then criticised the people of the book for adopting envy towards the Holy Prophet Muhammad, peace and blessings be upon him, as it was uncalled for. Allah, the Exalted, already bestowed upon their ancestor, the Holy Prophet Ibrahim, peace be upon him, great blessings which they were the inheritors of. Chapter 4 An Nisa, verse 54:

"Or do they envy people for what Allah has given them of His bounty? But we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom."

Allah, the Exalted, granted the people of the book superiority over all other nations through the divine teachings and guidance He granted their righteous ancestors, which included countless Holy Prophets, peace be upon them. The Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, were the final and greatest blessings granted to mankind through the lineage of their ancestor, the Holy Prophet Ibrahim, peace be upon him. As a result, they should not have envied the Holy Prophet Muhammad, peace and blessings be upon him, and instead observed Islam as a source of honour for them and the rest of mankind. Chapter 4 An Nisa, verse 54:

"…*we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom."*

Allah, the Exalted, reminded the Arabs and the people of the Book in Medina that despite their pride in being descendants of the Holy Prophet Ibrahim, peace be upon him, true blessings and mercy from Allah, the Exalted, would only come to them through His genuine obedience. This obedience meant sincerely accepting and following the teachings of Islam, acknowledging the truth of the Holy Prophet Muhammad, peace and blessings be upon him, and the Holy Quran. In addition, this verse serves as a poignant reminder to the non-Muslim Arabs and the people of the book that by choosing to reject the undeniable truth of Islam, they forfeited their claim to the legacy of their ancestor, the Holy Prophet Ibrahim, peace be upon him. Instead, this legacy would be entrusted to those who truly embodied his teachings, namely the Holy Prophet Muhammad, peace and blessings be upon him, along with his Companions, may Allah be pleased with them. Should the non-Muslim Arabs and the People of the Book persist in their disobedience, they would miss out on the blessings derived from the legacy of Holy Prophet Ibrahim, peace be upon him, both in this life and in the hereafter. Chapter 4 An Nisa, verse 54:

"…*we had already given the family of Abraham the Scripture and wisdom and conferred upon them a great kingdom."*

Generally speaking, the book could be referring to the law, which is the code of conduct people must live by so that they correctly use the blessings they have been granted. This will ensure they achieve peace of mind and fulfil the rights of Allah, the Exalted, and people. This law will therefore ensure the spread of peace and justice within society. Wisdom is needed as it teaches

people how to correctly apply their knowledge, such as the law, so that it benefits them and other people in both worlds. Both law and wisdom are required in order to create a just and peaceful society. The law without wisdom can be easily misinterpreted, as people can find loopholes within the law in order to wrong others. Wisdom without the law will cause people to adopt a code of conduct which is according to their definition of what is correct and upright. As discussed earlier, all man-made codes of conduct will never lead to peace of mind due to a lack of knowledge, experience, foresight and due to biases, whether intentional or unintentional. Therefore, wisdom without the law will also prevent one from achieving peace of mind and it will prevent the spread of peace and justice within society, as people will fail to fulfil the rights of other people.

Allah, the Exalted, then warns people, past and present, that there are only two paths in this world. The path of accepting and acting on divine teachings, which will ensure they correctly use the blessings they have granted. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And the second path is rejecting and ignoring divine teachings and as a result, misusing the blessings one has been granted. This only leads to an

unbalanced mental and physical state, it causes one to misplace everything and everyone within their life and prevents them from adequately preparing for their accountability on the Day of Judgement. This path therefore leads to stress, trouble and difficulties in both worlds, even if they enjoy worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verse 55:

“And some among them believed in it, and some among them were averse to it…”

Whichever path one chooses, the path of peace of mind or the path of stress, they will be held accountable for every intention, speech and action in both worlds. Chapter 4 An Nisa, verse 55:

"…And sufficient is Hell as a blaze."

One must therefore avoid choosing the path of stress, by misusing the blessings they have been granted, as the stress, trouble and difficulties they face in this world is only a fraction of the punishment they will encounter in the hereafter. In addition, as discussed earlier, the muslim who persists on disobeying Allah, the Exalted, by misusing the blessings they have been granted is also in serious danger of losing their faith before they leave this world. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience to thrive and endure. Just as a plant deprived of sunlight and care will wither and die, so too can a person's faith fade and die if it is not supported by acts of obedience. This leads to the greatest loss. Chapter 4 An Nisa, verse 56:

"Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment…"

As Allah, the Exalted, has power over all things, this end is unavoidable. And as Allah, the Exalted, knows all things, He knows who deserves this end and who does not. Chapter 4 An Nisa, verse 56:

"…Indeed, Allah is ever Exalted in Might and Wise."

Whereas, those who actualize their verbal declaration of faith in Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will be granted peace of mind in this world and it will multiplied for them to unimaginable levels in the hereafter. Chapter 4 An Nisa, verse 57:

"But those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever…"

As adhering to the obedience of Allah, the Exalted, will contradict the desires of others, a muslim will find they lose companions in this world as a result of their obedience to Allah, the Exalted. But they should remain firm on the obedience of Allah, the Exalted, as it leads to peace of mind in both worlds and they will be compensated for the loss of people in this world for better and purer people in the hereafter. Chapter 4 An Nisa, verse 57:

“…For them therein are purified people of similar nature, and We will admit them to deepening shade.”

Chapter 4 – An Nisa, Verses 58-70

۞ إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ
إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا ٥٨

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلۡأَمۡرِ مِنكُمۡۖ فَإِن تَنَٰزَعۡتُمۡ فِي شَيۡءٖ فَرُدُّوهُ إِلَى ٱللَّهِ
وَٱلرَّسُولِ إِن كُنتُمۡ تُؤۡمِنُونَ بِٱللَّهِ وَٱلۡيَوۡمِ ٱلۡأٓخِرِۚ ذَٰلِكَ خَيۡرٞ وَأَحۡسَنُ تَأۡوِيلًا ٥٩

أَلَمۡ تَرَ إِلَى ٱلَّذِينَ يَزۡعُمُونَ أَنَّهُمۡ ءَامَنُواْ بِمَآ أُنزِلَ إِلَيۡكَ وَمَآ أُنزِلَ مِن قَبۡلِكَ يُرِيدُونَ أَن
يَتَحَاكَمُوٓاْ إِلَى ٱلطَّٰغُوتِ وَقَدۡ أُمِرُوٓاْ أَن يَكۡفُرُواْ بِهِۦۖ وَيُرِيدُ ٱلشَّيۡطَٰنُ أَن يُضِلَّهُمۡ ضَلَٰلَۢا
بَعِيدٗا ٦٠

وَإِذَا قِيلَ لَهُمۡ تَعَالَوۡاْ إِلَىٰ مَآ أَنزَلَ ٱللَّهُ وَإِلَى ٱلرَّسُولِ رَأَيۡتَ ٱلۡمُنَٰفِقِينَ يَصُدُّونَ
عَنكَ صُدُودٗا ٦١

فَكَيۡفَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةُۢ بِمَا قَدَّمَتۡ أَيۡدِيهِمۡ ثُمَّ جَآءُوكَ يَحۡلِفُونَ بِٱللَّهِ إِنۡ
أَرَدۡنَآ إِلَّآ إِحۡسَٰنٗا وَتَوۡفِيقًا ٦٢

أُوْلَٰٓئِكَ ٱلَّذِينَ يَعۡلَمُ ٱللَّهُ مَا فِي قُلُوبِهِمۡ فَأَعۡرِضۡ عَنۡهُمۡ وَعِظۡهُمۡ وَقُل لَّهُمۡ فِيٓ
أَنفُسِهِمۡ قَوۡلَۢا بَلِيغٗا ٦٣

وَمَآ أَرۡسَلۡنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذۡنِ ٱللَّهِۚ وَلَوۡ أَنَّهُمۡ إِذ ظَّلَمُوٓاْ أَنفُسَهُمۡ
جَآءُوكَ فَٱسۡتَغۡفَرُواْ ٱللَّهَ وَٱسۡتَغۡفَرَ لَهُمُ ٱلرَّسُولُ لَوَجَدُواْ ٱللَّهَ تَوَّابٗا رَّحِيمٗا ٦٤

فَلَا وَرَبِّكَ لَا يُؤۡمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيۡنَهُمۡ ثُمَّ لَا يَجِدُواْ فِيٓ
أَنفُسِهِمۡ حَرَجٗا مِّمَّا قَضَيۡتَ وَيُسَلِّمُواْ تَسۡلِيمٗا ٦٥

وَلَوۡ أَنَّا كَتَبۡنَا عَلَيۡهِمۡ أَنِ ٱقۡتُلُوٓاْ أَنفُسَكُمۡ أَوِ ٱخۡرُجُواْ مِن دِيَٰرِكُم مَّا فَعَلُوهُ إِلَّا قَلِيلٞ مِّنۡهُمۡۖ
وَلَوۡ أَنَّهُمۡ فَعَلُواْ مَا يُوعَظُونَ بِهِۦ لَكَانَ خَيۡرٗا لَّهُمۡ وَأَشَدَّ تَثۡبِيتٗا ٦٦

وَإِذٗا لَّأٓتَيۡنَٰهُم مِّن لَّدُنَّآ أَجۡرًا عَظِيمٗا ٦٧

وَلَهَدَيۡنَٰهُمۡ صِرَٰطٗا مُّسۡتَقِيمٗا ٦٨

وَمَن يُطِعِ ٱللَّهَ وَٱلرَّسُولَ فَأُوْلَٰٓئِكَ مَعَ ٱلَّذِينَ أَنۡعَمَ ٱللَّهُ عَلَيۡهِم مِّنَ ٱلنَّبِيِّـۧنَ وَٱلصِّدِّيقِينَ
وَٱلشُّهَدَآءِ وَٱلصَّٰلِحِينَۚ وَحَسُنَ أُوْلَٰٓئِكَ رَفِيقٗا ٦٩

ذَٰلِكَ ٱلۡفَضۡلُ مِنَ ٱللَّهِۚ وَكَفَىٰ بِٱللَّهِ عَلِيمٗا ٧٠

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.

Have you not seen those who claim to have believed in what was revealed to you, [the Holy Quran], and what was revealed before you? They wish to refer legislation to ṭāghūt [false objects of worship and obedience], while they were commanded to reject it; and Satan wishes to lead them far astray.

And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.

So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation."

Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching [effective] word.

And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [Prophet Muhammad, peace and blessings be upon him], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of Repentance and Merciful.

But no, by your Lord, they will not believe until they make you, [Prophet Muhammad, peace and blessings be upon him], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.

And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].

And then We would have given them from Us a great reward.

And We would have guided them to a straight path.

And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions.

That is the bounty from Allah, and sufficient is Allah as Knower.”

As Islam is a complete of conduct it encompasses both the rights of Allah, the Exalted, and people and encompasses every worldly and religious situation one faces. Chapter 4 An Nisa, verse 58:

“Indeed, Allah commands you to render trusts to whom they are due…”

According to the Hadith found in Sahih Bukhari, number 2749, it is a sign of hypocrisy to betray one trusts. These trusts encompass all the trusts one holds from Allah, the Exalted, as well as from others. Every blessing in one’s life is a trust from Allah, the Exalted. To honor these trusts, one must use these blessings in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, one’s demonstrate true gratitude to Allah, the Exalted, which in turn opens the door for even more blessings, mercy and peace. Chapter 14 Ibrahim, verse 7:

“And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]…”

Trusts are a fundamental aspect of one’s relationships with others and must be honored. When someone is entrusted with another person's belongings, it is essential to handle them with respect and in a way the owner intended. One of the most significant forms of trusts among individuals is the confidentiality of conversations. It is crucial to maintain this secrecy unless

there is a clear and justifiable reason to share it. Sadly, this principle is sometimes overlooked, particularly within the Muslim community. One should always approach trusts with the same care and consideration that they hope to receive in return.

Moreover, the trusts one carries extend to those who depend on them. As Muslims, one is called to uphold these trusts, particularly in relation to those under their care. This involves ensuring that one fulfills their rights in accordance with Islamic teachings. For instance, parents have the duty to inspire and guide their children to learn, comprehend, and practice the teachings of the Holy Quran and the traditions of our beloved Prophet Muhammad, peace and blessings be upon him.

According to the Hadith found in Sahih Muslim, number 196, being sincere to others is an essential part of Islam. An aspect of this sincerity and a trust one has been granted by Allah, the Exalted, and people, is to advise others according to the teachings of Islam, even if this contradicts their desires. Chapter 4 An Nisa, verse 58:

"…and when you judge between people to judge with justice…"

This judgement therefore goes beyond a ruling made by a judge and includes the advice and guidance people offer each other in different situations, such

as the advice given to a married couple experiencing difficulties. Chapter 4 An Nisa, verse 35:

"And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people…"

It is important to understand that a good companion is not the one who always advises and judges in favor of their companion's desires as this will only misguide them in both worldly and religious matters. The good companion is actually the one who judges and advises their companions according to the teachings of Islam, even if it contradicts their desires, as this will lead to their right guidance, which in turn will lead them to peace of mind in both worlds. In addition, for a person to correctly judge and advise others according to the teachings of Islam, requires Islamic knowledge. Therefore, one must strive to gain and act on Islamic knowledge and befriend those who do the same, otherwise they will find their ignorant friend provides them with bad advice and judgements. Chapter 43 Az Zukhruf, verse 67:

"Close friends, that Day, will be enemies to each other, except for the righteous."

Chapter 4 An Nisa, verse 58:

"…and when you judge between people to judge with justice…"

One of the key factors contributing to the decline within society today is the abandonment of justice. The Holy Prophet Muhammad, peace and blessings be upon him, warned people in a Hadith recorded in Sahih Bukhari, number 6787, that past nations faced destruction because those in power would punish the vulnerable while letting the wealthy and influential go free. He even proclaimed that he would apply the full extent of the law equally, declaring that if his own daughter committed a crime, she too would face legal consequences. While it may be difficult for regular individuals to directly advise their leaders on fair and just behavior, they can still make an impact by embodying justice in their own lives. For instance, a Muslim should treat their dependents, such as their children, fairly, as encouraged in a Hadith found in Sunan Abu Dawud, number 3544. Furthermore, fairness in business dealings should be upheld, no matter who the parties involved are. By practicing justice on a personal level, individuals can foster positive changes within their communities. In turn, this can inspire those in positions of power, including politicians, to act justly as well, regardless of their initial intentions.

Chapter 4 An Nisa, verse 58:

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice…"

Those who fulfil the trusts between them and Allah, the Exalted, and those trusts between them and other people, an aspect of which is to advise and judge others correctly according to the teachings of Islam, will sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them and they will encourage others to do the same. This will lead them and others to obtaining a balanced mental and physical state and cause them to correctly place everything and everyone within their life while adequately preparing for their accountability on Judgement Day. This behaviour therefore leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 58:

"…Excellent is that which Allah instructs you…"

A person should embrace and follow Islamic teachings for their intrinsic value, even when they clash with personal desires. This commitment mirrors that of a wise patient who adheres to their doctor's medical advice, understanding that such guidance, despite involving bitter medications and a strict diet, is ultimately for their well-being. Just as this prudent patient reaps the benefits of enhanced mental and physical health, so too does an individual who accepts and implements Islamic principles. This is because Allah, the Exalted, alone possesses complete knowledge necessary for achieving balance in one's mental and physical states, as well as correctly placing everything and everyone within their life. The understanding that society has regarding mental and physical health, no matter how extensive the research, will never suffice to address every challenge one might encounter. Human advice, bound by limited knowledge, experience, foresight, and inherent biases, cannot guarantee a path free from all forms of stress or ensure that everything and everyone within their life is correctly positioned. Only Allah, the Exalted, holds this comprehensive understanding,

and He has generously conveyed it to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 58:

"…Indeed, Allah is ever Hearing and Seeing."

Observing the lives of those who heed these divine instructions compared to those who do not clearly illustrates this reality. While many patients might not grasp the scientific basis behind the treatments they follow and might trust their physicians blindly, Allah, the Exalted, encourages individuals to engage thoughtfully with Islamic teachings to recognize the positive transformations they can inspire. Rather than demanding blind faith, He invites reflection leading to recognition of the truths within Islam, emphasizing the importance of approaching these teachings with an open and unbiased mindset. Chapter 12 Yusuf, verse 108:

"Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 59:

“O you who have believed, obey Allah and obey the Messenger and those in authority among you…”

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. Chapter 4 An Nisa, verse 59:

“O you who have believed, obey Allah and obey the Messenger…”

One must bear in mind that obedience is a practical thing and is therefore more than just possessing faith in one's spiritual heart. Obedience to Allah, the Exalted, involves performing good deeds for His pleasure. The one who acts for other reasons will not gain reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Obedience to Allah, the Exalted, also involves learning and acting on the Holy Quran. Therefore, reciting it in a language one does not understand is not good enough until they understand and act upon it.

Obedience to the Holy Prophet Muhammad, peace and blessings be upon him, involves learning and acting on his life and teachings. The one who obeys Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, will ensure they use the blessings they have been granted correctly. This leads to a balanced mental and physical state and ensures one correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind in both worlds. Therefore, a person must accept and act on Islamic teachings for their own sake, even if it contradicts their desires. Controlling one's desires is a small price to pay to achieve peace of mind and body, just like a person controls their diet to achieve good physical health. Whereas, life becomes a dark prison for the one who fails to obtain peace of mind, even if they fulfil all their desires. This is quite obvious when one observes the rich and famous.

As the Holy Prophet Muhammad, peace and blessings be upon him, was destined to pass away, Allah, the Exalted, entrusted the message he brought to the leaders of the community. Chapter 4 An Nisa, verse 59:

"…obey Allah and obey the Messenger and those in authority among you…"

According to the Hadith found in Sahih Muslim, number 196, being sincere to the leaders of the community is an essential aspect of Islam. This involves generously providing them with wise counsel and supporting their positive choices through various means, including financial or physical assistance. As mentioned in a Hadith from Imam Malik's Muwatta, book number 56, Hadith number 20, carrying out this responsibility is pleasing to Allah, the Exalted.

It is evident that muslims have a responsibility to respect the authority figures in their society. However, it is crucial to understand that this respect is conditional; one must never obey them if it means disobeying Allah, the Exalted. They should not follow any authority that leads them away from their Creator. In situations where leadership is misguided, resorting to rebellion should be avoided, as it always harms innocent lives. Instead, muslims ought to offer them kind counsel on what is good and discourage what is wrong, following Islamic principles. A muslim's role is to guide others toward righteous actions and continuously pray for their leaders to stay on the right track. If the leaders remain steadfast, the community will remain on the right course.

Being deceitful towards the leaders is a form of hypocrisy that must be avoided. True sincerity involves striving to support them in efforts that promote unity and goodness within society while cautioning against actions

that may lead to discord. In Islam, there is no concept of blind loyalty; rather, obedience is directed solely toward those actions that align with pleasing Allah, the Exalted.

As indicated by verse 59, as the leaders of society are not infallible, unlike the Holy Prophets, peace be upon them, they may intentionally or unintentionally advise their followers to disobey Allah, the Exalted. Therefore, it is vital for muslims to avoid blindly following others and instead gain and act on Islamic knowledge so that they can differentiate between right guidance and misguidance. Islam even strongly criticizes blindly following Islamic teachings and instead encourages muslims to understand and act on Islamic teachings with understanding and insight so that they are protected from misguidance through blind imitation. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

And chapter 4 An Nisa, verse 59:

“…obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger…”

This verse also indicates the importance of always obeying and following the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, instead of acting on other sources of religious knowledge. The more one relies on alternate sources of religious knowledge, even when these lead to positive actions, the less inclined they will be to follow the primary sources of guidance. This can ultimately lead to misguidance. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned the muslims in a Hadith from Sunan Abu Dawud, number 4606, that anything not rooted in these two essential sources will be rejected by Allah, the Exalted.

Furthermore, as individuals lean on these alternative sources of knowledge, they may increasingly adopt practices that contradict the core teachings of Islam. This is how the Devil subtly leads people astray, step by step. For instance, someone facing challenges might seek advice to engage in certain spiritual practices that clash with Islamic principles. If this person lacks Islamic knowledge and has developed a habit of turning to other sources, they may unwittingly fall into this trap and start engaging in activities that oppose Islamic teachings. Over time, they might even adopt erroneous beliefs about Allah, the Exalted, and the nature of the universe—like thinking that certain individuals or supernatural beings can dictate their fate—because they draw their understanding from sources outside of the two primary sources of knowledge. Some of these misguided beliefs and practices can amount to clear disbelief, such as practicing black magic. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon,

Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

As per usual, the Holy Quran commands muslims to prove their verbal declaration of faith in Allah, the Exalted, and their faith in their accountability on the Day of Judgement, through actions. Chapter 4 An Nisa, verse 59:

"…And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day…"

Therefore, the one who does not refer every situation they encounter or every worldly blessing they interact with, back to the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, does not truly believe in Allah, the Exalted, or their accountability in the

hereafter, even if they verbally claim otherwise. In this world, a person is judged as a muslim by the law according to their verbal declaration of faith. But in the hereafter each person will be judged by Allah, the Exalted, according to their inward reality, which is hidden from others. Therefore, someone who verbally claims to believe in Allah, the Exalted, and their accountability in the hereafter yet does not support their verbal declaration with actions, may not possess any faith in their heart and as a result they will be treated as a non-muslim on the Day of Judgement, even if the law considers them a muslim in this world.

In addition, the one who fails to support their verbal declaration of faith with actions is in great danger of losing their faith before their die. It is crucial to recognize that faith is akin to a plant that requires nurturing through acts of obedience to thrive and survive. Just as a plant deprived of essential elements like sunlight will wither and die, a person's faith can similarly die if not sustained by good deeds. This can result in the most profound loss. As indicated by the end of verse 59, one must therefore avoid this outcome by supporting their verbal declaration of faith in Allah, the Exalted, and their faith in their accountability on Judgement Day, by sincerely obeying Allah, the Exalted, through their actions. This involves using the blessings they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 59:

“…That is the best [way] and best in result.”

Chapter 4 An Nisa, verse 60:

"Have you not seen those who…"

Generally speaking, the beginning of this verse indicates the importance of avoiding a self-absorbed attitude whereby one only ever thinks about their own life and especially their own problems. Those who fail to reflect on the lessons offered by history—both general and personal—along with the conditions of others may miss valuable opportunities for development. Learning from these experiences is vital for improving one's behavior and ensuring that the past does not repeat itself, paving the way to inner peace. Take, for instance, someone who observes the lives of the wealthy and famous. They often witness how those individuals misuse the blessings they have been granted, leading to stress, mental health issues, addiction, and even suicidal thoughts. Despite enjoying temporary pleasures and luxurious lifestyles, this serves as a powerful reminder to others: true peace of mind does not come from material wealth. Similarly, observing someone who is unwell can inspire gratitude for one's own good health, prompting a thoughtful use of that health before it is taken away. This is why Islam emphasizes the importance of being observant rather than self-absorbed. Muslims are encouraged to look beyond their own lives and remain aware of the world around them. Chapter 47 Muhammad, verse 10:

"Have they not traveled through the land and seen how was the end of those before them?..."

Allah, the Exalted, then describes the hypocrite who claims to believe in Allah, the Exalted, yet does not act according to the teachings of Islam and instead acts upon the things which coincide with their desires, such as social media, fashion and culture. Chapter 4 An Nisa, verse 60:

"Have you not seen those who claim to have believed in what was revealed to you and what was revealed before you? They wish to refer legislation to false objects of obedience, while they were commanded to reject it…"

The one who behaves in this manner, thereby using the blessings Allah, the Exalted, granted them according to their own desires, practically proves they do not truly believe in Islam, otherwise they would have used the blessings they have been granted correctly as outlined in Islamic teachings. It is important to understand that Allah, the Exalted, has commanded people to correctly use the blessings He has granted them for their own benefit, so that they achieve peace of mind in both worlds. As Allah, the Exalted, knows all things, He alone knows how a person should use the blessings He has granted them so that they achieve a balanced mental and physical state and correctly place everything and everyone within their life. Whereas, misusing the blessings one has been granted will only cause one to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. This attitude therefore leads to difficulties, stress and trouble in both worlds, even if they enjoy some worldly luxuries. All man-made codes of conduct cannot lead to peace of mind due to a lack of knowledge, foresight, experience and biases. The one who fails

to understand this truth will fall for the trick of the Devil, who desires to deprive them of peace of mind in both worlds. Chapter 4 An Nisa, verse 60:

“…and Satan wishes to lead them far astray.”

A person should therefore embrace and practice Islamic teachings for their own benefit, even when these teachings clash with personal desires. Much like a wise patient who follows their doctor’s advice, knowing it is for their best interest—even if it involves taking unpleasant medicine or adhering to a strict diet—this individual will find that by accepting and acting on Islamic principles, they too can achieve a state of both mental and physical well-being. Whereas, those who behave like the unwise patient who rejects the medical advice of their doctor, as it contradicts their desires, will not obtain good mental and physical health. Chapter 4 An Nisa, verse 61:

“And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion.”

It is important to note that as each person is considered from those who they imitate, the muslim who imitates the hypocrites by intentionally ignoring Islamic teachings as it contradicts their desires will be considered from the hypocrites in both worlds. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031.

In addition, the hypocrites have historically leaned on Islamic guidance when they believed they would benefit from its judgment. However, in situations where they anticipated rulings that might not align with their interests, they ignored Islamic guidance. Sadly, this pattern persists among many Muslims today. They often embrace Islamic law when it supports their interests, yet when their personal desires are contradicted by Islamic law, they resort to alternative legal systems, courts, or customs that they believe will favor their position. It is important to understand, Islam is a complete code of conduct which must be implemented in all aspects of one's life and in every situation they face. It must therefore not be treated like a coat which one can put on and taken off according to their desires. The one who behaves in this manner is only worshipping their desires even if they claim otherwise. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

A person who misuses the blessings they have been granted should not be fooled into believing that as they have not been punished yet or as they have not recognized the punishment, it means they will not be punished at all. In this world, their attitude will prevent them from achieving a balanced mental and physical state and it will cause them to misplace everything and everyone within their life. As a result, everything within their life, such as their family, friends, career and wealth, will become a source of stress for them. If they persist on disobeying Allah, the Exalted, then they will blame the wrong things and people within their lives, such as their spouse, for their stress. When they cut these good people out of their lives, it will only increase them in mental disorders until they plunge into depression, substance addiction and even suicidal tendencies. This outcome is quite obvious when one

observes those who persist on misusing the blessings they have been granted, such as the rich and famous, even if they enjoy worldly luxuries. Chapter 4 An Nisa, verse 62:

“So how [will it be] when disaster strikes them because of what their hands have put forth…”

In the case of a muslim who persists on misusing the blessings they had been granted, when this punishment occurs they often have the habit of returning to Allah, the Exalted, while claiming they were trying their best to behave in the right way, even though their only intention was to fulfil their own worldly desires. Chapter 4 An Nisa, verse 62:

“…and then they come to you swearing by Allah , "We intended nothing but good conduct and accommodation."”

One must avoid adopting the attitude of the hypocrites in the time of the Holy Prophet Muhammad, peace and blessings be upon him, who desired for Islam to compromise on its values so that the non-muslims of Arabia would call for peace. This peace would have allowed the hypocrites to continue living according to their own desires. But this attitude was misguided as compromising on Islamic values would have only encouraged all people to persist on the disobedience of Allah, the Exalted, by misusing the blessings

they had been granted, which would have only led to difficulties and trouble in both worlds. Chapter 4 An Nisa, verse 62:

“So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah , "We intended nothing but good conduct and accommodation."”

Even though being flexible in matters which do not contradict Islamic teachings is praiseworthy, a muslim must never compromise on Islamic principles as it will only ever lead to trouble for them in both worlds. As discussed earlier, the worldly blessings they obtain through this attitude will become a source of stress and trouble for them in both worlds, even if this is not obvious to them. It is important to always remember that as Allah, the Exalted, alone knows all things and controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 4 An Nisa, verse 63:

“Those are the ones of whom Allah knows what is in their hearts…”

When one observes others, such as their relatives, persisting on the disobedience of Allah, the Exalted, by misusing the blessings He granted them, they must not join them in their behaviour and instead remain firm on the obedience of Allah, the Exalted. Chapter 4 An Nisa, verse 63:

“…so turn away from them…”

They must always remember that pleasing people by joining them in their behaviour will not protect them from the punishment of Allah, the Exalted. Whereas, the one who displeases people in the obedience of Allah, the Exalted, will be protected by Him from the negative behaviour of people towards them, even if this protection is not obvious to them. One must avoid behaving like cattle by blindly following the majority of people, as this almost always leads to misguidance in both worldly and religious matters. One must instead use the common sense and intellect granted to them by assessing each situation they encounter according to knowledge and evidence and then make a decision, even if their decision contradicts the attitude of most people.

In addition, turning away from those who persist on the disobedience of Allah, the Exalted, does not mean one should stop advising them through their actions and words. One should avoid joining others in their

disobedience to Allah, the Exalted, but continue advising them to sincerely obeying Allah, the Exalted, through their words and actions, by correctly using the blessings He has granted them according to Islamic teachings. They must remind them that this alone leads to peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 63:

"…so turn away from them but admonish them and speak to them a far-reaching word."

The far-reaching word refers to advising people according to the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. One should therefore avoid advising others according to their own desires or according to alternate sources of religious knowledge, as this will not be as effective in encouraging positive change in others as the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these two sources of guidance possess all-encompassing knowledge, proofs and evidences which are designed for the nature of people and apply to all people irrespective of their gender, ethnicity, social status or the time they live in.

One of the tactics of the enemies of Islam, since the time of the Holy Prophet Muhammad, peace and blessings be upon him, has always been to create a barrier between obeying Allah, the Exalted, and obeying the Holy Prophet Muhammad, peace and blessings be upon him. They behaved in this manner as they knew encouraging people to discredit the Holy Prophet Muhammad,

peace and blessings be upon him, their practical role model and the physical manifestation of the teachings of the Holy Quran, would cause them to misunderstand the Holy Quran thereby leading to their misguidance. As a result, Allah, the Exalted, emphasized the importance of obeying the Holy Prophet Muhammad, peace and blessings be upon him, in every situation, as this would ensure they obeyed Allah, the Exalted, correctly. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

And chapter 4 An Nisa, verse 64:

“And We did not send any messenger except to be obeyed by permission of Allah…”

Therefore, one must avoid misguidance by sincerely learning and acting on both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as the latter is the practical role model of the Holy Quran. This will ensure one correctly interprets and implements Islamic teachings. This will ensure they correctly use the blessings they have been granted. This alone leads to peace of mind in both worlds.

Despite the different tactics of the enemies of Islam, especially in the time of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the

Exalted, invited them and all people towards His forgiveness and mercy in both worlds. Chapter 4 An Nisa, verse 64:

"…And if, when they wronged themselves, they had come to you, [i.e. Prophet Muhammad, peace and blessings be upon him], and asked forgiveness of Allah and the Messenger had asked forgiveness for them…"

This verse makes it clear that the one who disobeys Allah, the Exalted, by misusing the blessings they have been granted or wrongs others, in reality, only wrongs themself. This is because misusing the blessings one has been granted leads to an unbalanced mental and physical state, it causes them to misplace everything and everyone within their life and prevents them from preparing adequately for their accountability on the Day of Judgement. This therefore causes them to lead a life full of stress, trouble and difficulties in both worlds. In addition, the one who wrongs others will face justice in both worlds. On Judgement Day, the wrongdoer will be forced to hand over their good deeds to their victims and if necessary, the wrongdoer will take the sins of their victims. This may well cause the wrongdoer to be hurled into Hell. This has been warned in a Hadith found in Sahih Muslim, number 6579. Therefore, the one who disobeys Allah, the Exalted, and wrongs other people, is in reality only wronging themself, even if this is not obvious to them.

Therefore, one must strive to sincerely obey Allah, the Exalted, by correctly using the blessings He has granted them and they must fulfil the rights of people, as outlined in Islamic teachings so that they achieve peace of mind in both worlds. But as people are not perfect, Allah, the Exalted, encourages

them to sincerely repent whenever they happen to commit sins and has promised forgiveness and mercy in return. Chapter 4 An Nisa, verse 64:

"…And if, when they wronged themselves, they had come to you and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful."

True repentance requires a genuine sense of guilt and the desire to seek forgiveness from Allah, the Exalted, as well as from anyone who has been wronged—provided this does not lead to further complications. It is essential to make a heartfelt promise to refrain from repeating the same or similar sins and to rectify any breaches of rights concerning Allah, the Exalted, and others. Furthermore, one should consistently strive to obey Allah, the Exalted, by correctly utilizing the blessings He has granted them, in accordance with Islamic teachings.

As discussed earlier, Allah, the Exalted, often emphasizes the importance of sincerely obeying Him and His Holy Prophet Muhammad, peace and blessings be upon him, in every situation one faces. Chapter 4 An Nisa, verse 65:

"But no, by your Lord, they will not believe until they make you, [i.e. Prophet Muhammad, peace and blessings be upon him], judge concerning that over which they dispute among themselves…"

Allah, the Exalted, makes it clear that one’s verbal declaration of faith in Islam is not enough until they practically act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure they fulfill the rights of Allah, the Exalted, and the rights of people. This in turn will lead to peace of mind for an individual and the wider society. Allah, the Exalted, then goes a step further by making it clear that a true believer not only acts on Islamic teachings but they do so with willingness and eagerness and without any signs of reluctance, knowing it is best for them. Chapter 4 An Nisa, verse 65:

“…and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”

This is the level of a believer, who eagerly accepts and acts on Islamic teachings even if it contradicts their opinions and desires, knowing it is best for them. Whereas, a muslim may accept and act on Islamic teachings but on some occasions they will do so unwillingly and reluctantly especially, when their desires are contradicted. The difference between a muslim and a believer is strong faith. A muslim accepts Islam but does so in blind imitation of others, such as their parents. They do not possess Islamic knowledge and as a result they do not appreciate the clear proofs and evidences which discuss the truthfulness of Islam and the benefits of acting on Islamic teachings. Whereas, the believer possesses Islamic knowledge and therefore accepts and acts on Islamic teachings with understanding and conviction, knowing it is best for them, even if it contradicts their desires. Chapter 4 An Nisa, verse 66:

“And if We had decreed upon them, "Kill yourselves" or "Leave your homes," they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position.”

One must therefore strive to reach the station of a believer by obtaining strong faith. Strong faith is vital to obtain as it ensures one remains firm on the obedience of Allah, the Exalted, through every situation, whether times of ease or difficulty. Strong faith is obtained when one learns and acts on the clear proofs and evidences found within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which explain how sincerely obeying Allah, the Exalted, leads to peace of mind in both worlds. On the other hand, the one who remains ignorant of Islamic teachings will obtain weak faith. This person will easily disobey Allah, the Exalted, whenever their desires are contradicted as they fail to observe how leaving their desires and instead obeying Allah, the Exalted, leads to peace of mind in both worlds. Therefore, one must obtain certainty of faith through learning and acting on Islamic knowledge so that they remain firm on the obedience of Allah, the Exalted, at all times. Chapter 4 An Nisa, verse 66:

“…But if they had done what they were instructed, it would have been better for them and a firmer position.”

This obedience involves using the blessings one has been granted correctly, as outlined in Islamic teachings. This will ensure they obtain peace of mind in both worlds, through obtaining a balanced mental and physical state and by correctly placing everyone and everything within their life while adequately preparing for their accountability on Judgement Day. Chapter 4 An Nisa, verses 67-68:

"And then We would have given them from Us a great reward. And We would have guided them to a straight path."

This reward and right guidance does not mean one will not face difficulties in this world, as facing difficulties is a part of the test of life in this world. Rather, the reward and guidance granted to the one who obeys Allah, the Exalted, ensures they journey through every situation successfully with peace of mind. Whereas, the one who persists on disobeying Allah, the Exalted, will be deprived of this reward and right guidance and as a result they will be overcome by every situation they face until they are left mentally broken, submersed in everlasting darkness. Therefore, it is vital for one, for their own sake, to sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they achieve peace of mind in this world. As this obedience is the path of the Holy Prophets, peace be upon them, and the righteous predecessors, they will unite with them in the hereafter. Chapter 4 An Nisa, verse 69:

"And whoever obeys Allah and the Messenger - those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers

of truth, the martyrs and the righteous. And excellent are those as companions."

One must not adopt wishful thinking thereby believing they can adopt a path other then the path of the righteous predecessors and still assume they will unite with them in the hereafter. Just like the previous nations who claim to love their Holy Prophets, peace be upon them, will not unite with them in the hereafter as they failed to practically follow them in this world, neither will the muslim unite with the Holy Prophets, peace be upon them, or the righteous predecessors if they too fail to practically follow them in this world. Practically following them involves correcting one's intention, so that they only act in order to please Allah, the Exalted, and correcting their speech, so that they speak what is good or remain silent, and correcting their actions, so that they correctly use the blessings they have been granted as outlined in Islamic teachings. The more one persists on this behaviour the higher their rank will be in both worlds and the closer they will be to Allah, the Exalted.

In addition, those who desire the companionship of the righteous and truthful in the hereafter must strive to accompany them in this world. A person is always influenced by their companions, whether positively or negatively and whether obviously or subtly. This has been advised in a Hadith found in Sunan Abu Dawud, number 4833. Therefore, the one who accompanies the righteous and truthful in this world, will be inspired and encouraged to sincerely obey Allah, the Exalted. This will ensure they journey down the correct path in this world so that they are led to the company of the righteous predecessors in the next world. Chapter 4 An Nisa, verse 69:

“…*And excellent are those as companions.”*

Even though people will never reach the station of Prophethood, and many muslims will not reach the station of the truthful or martyrs, none the less, they must fulfil their potential in sincerely obeying Allah, the Exalted. This will ensure they at least reach the rank of the righteous. As a result of their sincere efforts and adopting righteousness, they will be granted the company of those above them. Chapter 4 An Nisa, verse 70:

“That is the bounty from Allah…”

It is important to note that an important aspect of righteousness or piety is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

“…These are the limits [set by] Allah, so do not approach them…”

Allah, the Exalted, never said not to cross His limits, instead He made it clear people must not even approach His limits. This advice has been echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise

but advised him not to even approach the tree, even though approaching it was lawful. Chapter 7 Al A’raf, verse 19:

“And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers."”

There are countless examples which indicate that just because something is lawful it does not mean someone should do it, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is unlawful. Certain lawful things, such as vain things, must be avoided as it often leads to the unlawful. For example, vain speech, which is not considered a sin, often leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

“Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.”

The vast majority of people who have become misguided, became so through a step by step process. For example, they approached unlawful things without taking part in them and eventually, over time, were encouraged and tempted to take part in those unlawful things. For example, someone who accompanies people who drink alcohol, is more likely to eventually drink it then the person who does not accompany people who drink alcohol. This attitude of avoiding some lawful things, especially, vain

things, is something the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he advised that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things out of fear it will lead them to the unlawful. Therefore, one must pay extra attention to not only avoiding unlawful things but to avoid some lawful things, especially, vain things, out of fear it will eventually take them to the unlawful. This will ensure they remain firm on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the essence of righteousness and leads to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 187:

"…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things, which will only increase the chances of them committing unlawful things and cause them to misuse the blessings they have been granted, which in turn leads to stress, difficulties and trouble in both worlds, even if they experience moments of entertainment, as they cannot escape the control and power of Allah, the Exalted. This is quite evident if one observes the life of those who behave in this manner, such as the rich. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

It is important to note that as one’s intention is hidden from other people, they cannot judge others to be better than other people based on outward actions

and must therefore refrain from making claims about the status of other people or themselves, as Allah, the Exalted, alone knows the intention, speech and actions of all people. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

And chapter 4 An Nisa, verse 70:

"…and sufficient is Allah as Knower."

Chapter 4 – An Nisa, Verses 71-81

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ خُذُواْ حِذۡرَكُمۡ فَٱنفِرُواْ ثُبَاتٍ أَوِ ٱنفِرُواْ جَمِيعٗا ﴿٧١﴾

وَإِنَّ مِنكُمۡ لَمَن لَّيُبَطِّئَنَّ فَإِنۡ أَصَٰبَتۡكُم مُّصِيبَةٞ قَالَ قَدۡ أَنۡعَمَ ٱللَّهُ عَلَيَّ إِذۡ لَمۡ أَكُن مَّعَهُمۡ شَهِيدٗا
﴿٧٢﴾

وَلَئِنۡ أَصَٰبَكُمۡ فَضۡلٞ مِّنَ ٱللَّهِ لَيَقُولَنَّ كَأَن لَّمۡ تَكُنۢ بَيۡنَكُمۡ وَبَيۡنَهُۥ مَوَدَّةٞ يَٰلَيۡتَنِي كُنتُ
مَعَهُمۡ فَأَفُوزَ فَوۡزًا عَظِيمٗا ﴿٧٣﴾

۞ فَلۡيُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ ٱلَّذِينَ يَشۡرُونَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا بِٱلۡأٓخِرَةِۚ وَمَن
يُقَٰتِلۡ فِي سَبِيلِ ٱللَّهِ فَيُقۡتَلۡ أَوۡ يَغۡلِبۡ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا ﴿٧٤﴾

وَمَا لَكُمۡ لَا تُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِ وَٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ ٱلَّذِينَ يَقُولُونَ
رَبَّنَآ أَخۡرِجۡنَا مِنۡ هَٰذِهِ ٱلۡقَرۡيَةِ ٱلظَّالِمِ أَهۡلُهَا وَٱجۡعَل لَّنَا مِن لَّدُنكَ وَلِيّٗا وَٱجۡعَل لَّنَا مِن لَّدُنكَ
نَصِيرًا ﴿٧٥﴾

ٱلَّذِينَ ءَامَنُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱللَّهِۖ وَٱلَّذِينَ كَفَرُواْ يُقَٰتِلُونَ فِي سَبِيلِ ٱلطَّٰغُوتِ فَقَٰتِلُوٓاْ أَوۡلِيَآءَ
ٱلشَّيۡطَٰنِۖ إِنَّ كَيۡدَ ٱلشَّيۡطَٰنِ كَانَ ضَعِيفًا ﴿٧٦﴾

أَلَمْ تَرَ إِلَى ٱلَّذِينَ قِيلَ لَهُمْ كُفُّوٓا۟ أَيْدِيَكُمْ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ وَءَاتُوا۟ ٱلزَّكَوٰةَ فَلَمَّا كُتِبَ عَلَيْهِمُ ٱلْقِتَالُ إِذَا فَرِيقٌ
مِّنْهُمْ يَخْشَوْنَ ٱلنَّاسَ كَخَشْيَةِ ٱللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا۟ رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا ٱلْقِتَالَ لَوْلَآ أَخَّرْتَنَآ
إِلَىٰٓ أَجَلٍ قَرِيبٍ قُلْ مَتَٰعُ ٱلدُّنْيَا قَلِيلٌ وَٱلْءَاخِرَةُ خَيْرٌ لِّمَنِ ٱتَّقَىٰ وَلَا تُظْلَمُونَ فَتِيلًا ٧٧

أَيْنَمَا تَكُونُوا۟ يُدْرِككُّمُ ٱلْمَوْتُ وَلَوْ كُنتُمْ فِى بُرُوجٍ مُّشَيَّدَةٍ وَإِن تُصِبْهُمْ حَسَنَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ
عِندِ ٱللَّهِ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا۟ هَٰذِهِۦ مِنْ عِندِكَ قُلْ كُلٌّ مِّنْ عِندِ ٱللَّهِ فَمَالِ هَٰٓؤُلَآءِ ٱلْقَوْمِ لَا
يَكَادُونَ يَفْقَهُونَ حَدِيثًا ٧٨

مَّآ أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ ٱللَّهِ وَمَآ أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ وَأَرْسَلْنَٰكَ لِلنَّاسِ رَسُولًا وَكَفَىٰ بِٱللَّهِ
شَهِيدًا ٧٩

مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ وَمَن تَوَلَّىٰ فَمَآ أَرْسَلْنَٰكَ عَلَيْهِمْ حَفِيظًا ٨٠

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا۟ مِنْ عِندِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ ٱلَّذِى تَقُولُ وَٱللَّهُ
يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى ٱللَّهِ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ٨١

“O you who have believed, take your precaution and [either] go forth in companies or go forth all together.

And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, "Allah has favored me in that I was not present with them."

But if bounty comes to you from Allah, he will surely say, as if [i.e., showing that] there had never been between you and him any affection, "Oh, I wish I had been with them so I could have attained a great attainment."

So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward.

And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper."

Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of false objects of obedience. So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak.

Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakāh"? But then when battle was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time." Say, "The enjoyment of this world is little, and the Hereafter is better for he who fears Allah. And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

Wherever you may be, death will overtake you, even if you should be within towers of lofty construction. But if good comes to them, they say, "This is from Allah"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement?

What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself. And We have sent you, [Prophet Muhammad, peace and blessings be upon him], to the people as a messenger, and sufficient is Allah as Witness.

He who obeys the Messenger has obeyed Allah; but those who turn away - We have not sent you over them as a guardian.

And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night. So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, calls upon the believers to trust in Him correctly. Chapter 4 An Nisa, verse 71:

"O you who have believed, take your precaution…"

Taking one's precaution therefore does not contradict trusting in Allah, the Exalted. Trusting in Allah, the Exalted, involves using the resources He has provided a person according to the teachings of Islam and then accepting that Allah, the Exalted, will choose the best outcome for them, even if they do not observe the wisdoms behind His choices. For example, a sick person should take the lawful medicines available to them and then accept the choice of Allah, the Exalted, on whether their health improves or not. Therefore, trusting in Allah, the Exalted, does not involve abandoning the resources one has been provided.

Allah, the Exalted, then encourages the believers to always remain united through a specific example. Chapter 4 An Nisa, verse 71:

“…and [either] go forth in companies or go forth all together.”

Generally speaking, muslims must always aid others in what is pleasing to Allah, the Exalted, so that they all obtain benefit in both worlds, and they must warn each other from doing bad things. Chapter 5 Al Ma’idah, verse 2:

“…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…”

A muslim must never aid others in something based on who is doing it and instead observe what people are doing before choosing to aid them or not. An aspect of unity is being sincere to others, which is an important aspect of Islam according to the Hadith found in Sahih Muslim, number 196. In fact, being sincere to others is so important it has been placed with two very important obligatory duties: the obligatory prayers and donating the obligatory charity, in a single Hadith found in Sahih Bukhari, number 57. One must show sincerity to others by aiding them according to their means, such as financial, physical and emotional aid. One must keep their verbal and physical harm away from others and their possessions. This is the very definition of a muslim and believer according to the Hadith found in Sunan An Nasai, number 4998. One can adopt sincerity to others by treating others how they themself wish to be treated by people.

The foundation of unity is living by the Islamic code of conduct, which is based on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, and encouraging others to do the same. If everyone had a single code of conduct they lived by, it would lead to unity, just like the Companions, may Allah be pleased with them, were unified. One must therefore learn and act on Islamic teachings and encourage others, such as their children, to do the same.

Allah, the Exalted, then warns muslims not to adopt an insincere attitude towards others, as it is an aspect of hypocrisy. Chapter 4 An Nisa, verse 72:

“And indeed, there is among you he who lingers behind; and if disaster strikes you, he says, " Allah has favored me in that I was not present with them." But if bounty comes to you from Allah , he will surely say, as if there had never been between you and him any affection. "Oh, I wish I had been with them so I could have attained a great attainment."”

Generally speaking, this is when one supports others when it suits their worldly desires. If they believe they will gain some worldly benefit from supporting others, they will do so. If they believe they will gain no worldly benefit from supporting others, then they will excuse themself from aiding others, even if the thing is pleasing to Allah, the Exalted. This attitude proves their insincerity to Allah, the Exalted, and people. They only do good things for the sake of worldly gain. As a result, they will not gain any reward from Allah, the Exalted, in this world or in the next. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Whatever worldly things one obtains by behaving in this manner will become a source of stress for them

in both worlds, as they will inevitably misuse them. This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. Therefore, this person will face stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. In addition, their insincerity to Allah, the Exalted, and people will eventually be exposed to the public. As a result, the people they aim to please will dislike them and therefore fulfilling their worldly desires will become harder for them. One must therefore avoid this attitude and instead adopt sincerity to Allah, the Exalted, by only acting to please Him, and they must adopt sincerity to people by aiding them according to their means, such as financial, physical and emotional support, in order to please Allah, the Exalted. But the only one who will behave in the correct way is the one who truly controls their worldly desires knowing it will lead to peace of mind for them in both worlds. Chapter 4 An Nisa, verse 74:

“So let those fight in the cause of Allah who sell the life of this world for the Hereafter…”

It is important to note that unlike many other religions and ways of life, Islam does not separate achieving peace of mind in this world from achieving peace of mind in the hereafter. Meaning, the one who controls their worldly desires and instead uses the blessings they have been granted correctly as outlined in Islamic teachings will achieve peace of mind in both worlds. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Islam does not demand people to choose between peace of mind in this world or peace of mind in the hereafter. If this was true, then Allah, the Exalted, would have placed

achieving peace of mind in this world in a different code of conduct from achieving peace of mind in the hereafter. Therefore, the one who correctly uses the blessings they have been granted as outlined in Islamic teachings will succeed in both worlds. But this single code of conduct requires one to control their worldly desires. The one who fails to behave in the right way and instead misuses the blessings they have been granted, will in reality lose in both worlds. This attitude will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. Therefore, they will not obtain peace of mind in this world or in the next. This person will be a loser in both worlds, even if they experience some worldly luxuries. Therefore, a person should embrace and act on Islamic teachings for their own benefit, even when those teachings diverge from personal wishes. Just like a wise patient who follows their doctor's guidance, fully aware that the prescribed bitter medicine and strict diet are for their benefit, so too should an individual accept and act on Islamic teachings for the sake of their mental and physical health. Just as this wise patient attains better mental and physical well-being, the one who embraces Islamic teachings will find peace of mind and body in both worlds. This is because Allah, the Exalted, is the only One with the complete knowledge necessary to help a person achieve mental and physical stability and teach them how to correctly place everything and everyone within their life. Human knowledge, no matter how much research is conducted, will always fall short; it cannot resolve every challenge or prevent all types of stress that one may face. The limitations of knowledge, experience, foresight, and biases prevent society from fully addressing these issues. Allah, the Exalted, has bestowed His perfect knowledge upon mankind through the Holy Quran and the traditions of the Prophet Muhammad, peace and blessings be upon him. This becomes evident when one observes the lives of those who utilize the blessings bestowed upon them according to Islamic teachings compared to those who do not.

Even though many patients may not grasp the scientific principles behind their treatments and place blind faith in their doctors, Allah, the Exalted, however, encourages individuals to reflect on the teachings of Islam to understand their positive impacts on life. He does not ask for blind faith; rather, He desires that people recognize the truth of Islam through its clear evidence. Achieving this recognition necessitates an unbiased and open-minded approach when exploring the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…."”

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 74:

"So let those fight in the cause of Allah who sell the life of this world for the Hereafter. And he who fights in the cause of Allah and is killed or achieves victory - We will bestow upon him a great reward."

In order to correctly understand the meanings of the verses of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, one must place them in their correct context. Meaning, no verse or Hadith can be taken in isolation without observing the context in which it was revealed or recorded in order to justify someone's actions. In order to correctly understand the context of the verses and Hadiths one must analyze them in the light of the life of the Holy Prophet Muhammad, peace and blessings be upon him. Only in this way will it become clear what or who a specific verse or Hadith refers to.

In addition, Muslims can only take up arms against external aggressors under the banner of a legitimate ruler and when it is done according to the injunctions found within the Holy Quran and traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fight must constantly fear Allah, the Exalted, in crossing these limits and rules. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors."*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One such rule is to resort to war only when one is attacked, as indicated by the main verses under discussion. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

Therefore, showing physical aggression against an enemy in a state of peace is forbidden. Another rule is that when the enemy desists from aggression then Muslims must desist also. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the enemy desires peace it must be granted. Chapter 4 An Nisa, verse 90:

“…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.”

The third rule is that civilians are not to be harmed. This has been indicated by the main verses under discussion as this is transgressing. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, repeatedly forbade women, children, elders, and the sick, as well as monks and hermits to be harmed during war. This has been confirmed in many Hadiths such as the one found in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

The first Caliph of Islam Abu Bakr Siddique, may Allah be pleased him, forbade the killing of children, women and the elderly, in line with the teachings of Islam. He forbade the cutting of fruit bearing trees, damaging property and the killing of cattle. This has been advised in Musannaf Ibn Abi Shayba, number 33121.

The second Caliph of Islam Umar Bin Khattab, may Allah be pleased with him, made it clear to the Muslim armies not to harm non-soldiers such as a farmer. This has been advised in Musannaf Ibn Abi Shayba, number 33120.

In case of impending conflict the Muslim nation are commanded to prepare as best as they can. This preparation aims to deter the enemy from attacking, in which case if the enemy wish for peace it must be granted to them. Chapter 8 An Anfal, verses 60-61:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…"

Permission is granted to fight those who do not honor their treaties with the Muslims. Chapter 9 At Tawbah, verses 12-13:

"And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?"

Islam has forbade attacking those who respect their treaties. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

There is no question of forcing anyone to accept Islam as it is something which must be accepted by one’s heart not only through one’s tongue and actions. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in [acceptance of] the religion…”

Those who are at peace with the Muslims are to be treated with justice at all times. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

War is hateful to Allah, the Exalted, and Muslims must be forced into it while not desiring it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, even warned Muslims not to desire fighting and instead commanded them to desire safety from Allah, the Exalted. But if they were forced to encounter the enemy then they must remain steadfast. This has been mentioned in a Hadith found in Sahih Bukhari, number 2966.

The real intent of these verses is to stress that force should be used only when its use is unavoidable, only to the extent that is absolutely necessary and under the guidance of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As mentioned earlier, it is vital to assess a verse or a Hadith in its right context in order to understand who, what and where it applies. Unfortunately, many people, intentionally or unintentionally, fail to interpret the verses and Hadiths on fighting in this way. One very famous example is of a verse which is referred to as the sword verse even though the word “sword” is not mentioned in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As explained earlier in detail even this statement of war is restricted to specific conditions and concessions of peace. In addition, studying the historical context of this and other related verses clearly prove that it is not a universal principle for fighting non-Muslims. Meaning, the verse refers to a specific group of people, at a specific time and in a specific place.

The surrounding verses of the sword verse clearly indicate on multiple occasions that the polytheists referred to are only those who repeatedly violated their peace treaties with the Holy Prophet Muhammad, peace and blessings be upon him, and engaged in acts of violent aggression against the Muslim community and its allies. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

"Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him]."

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The crimes of these polytheists whom fighting was commanded against are mentioned in other related verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

Theses specific polytheists continuously broke their agreements and aided others against Islam. They began hostilities against the Muslims, prevented people from accepting Islam, expelled Muslims from Mecca and Masjid Al Haram. At least eight times in the quoted verses their crimes against the Muslims are mentioned.

In chapter 9 Tawbah, verse 12, which was quoted earlier, the goal of fighting the “leaders of disbelief” is so they “cease” from their acts of aggression. Chapter 4 An Nisa, verse 75:

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"”

These verses, like the rest, indicate the importance of adhering to specific conditions during times of war such as fighting only those who fight them first.

In addition, these polytheists were still offered many warnings and concessions. They were given a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This respite was given so that they either accept Islam or peacefully leave the Arabian Peninsula. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to grant protection to any of these polytheists who requested it so that they have the opportunity to listen to the teachings of Islam without any fear or pressure or they could peacefully leave the Arabian Peninsula without fear of being harmed. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The command in the sword verse of fighting and killing these polytheists would only come into effect if they remained in the Arabian Peninsula after the four-month respite without accepting Islam. It is important to note that many of the polytheists took advantage of this respite and accepted Islam. Because of this respite fighting came to an end and no blood was actually shed on account of the sword verse, as the aim of this verse was to act as a deterrent from further bloodshed meaning, either these polytheists accept Islam or leave the Arabian Peninsula peacefully.

To conclude, the surrounding verses and the blessed life of the Holy Prophet Muhammad, peace and blessings be upon him, place the sword verse in its correct context. Meaning, these verses were specifically revealed in order to put an end to attacks from specific hostile polytheists against the Muslim community. Therefore, they cannot be blankly applied to others after them.

Chapter 4 An Nisa, verse 75:

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"”

Generally speaking, this verse indicates the importance of avoiding a self-absorbed attitude whereby one only cares about themself and their family. In fact, the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Sahih Muslim, number 6586, that the muslim nation is like a single body, when any part of the body suffers, the rest of the body shares in the suffering. This Hadith serves as a reminder about the dangers of becoming overly absorbed in one's own life, acting as though the world revolves around them and their challenges. The Devil may lead a Muslim to concentrate so heavily on personal issues that they lose sight of the broader perspective. This narrow focus can foster impatience and make them indifferent to the struggles of others, preventing them from fulfilling their responsibility to support them within their capacities. It is essential for a Muslim to remember this and actively seek to assist others as much as possible. Such support goes beyond just financial assistance; it also encompasses offering kind and genuine advice, as well as any verbal and physical help that one can provide others for the sake of Allah, the Exalted.

In reality, every person struggles either for the sake of Allah, the Exalted, or for the sake of the Devil. Chapter 4 An Nisa, verse 76:

"Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of false objects of worship…"

The one who correctly uses the blessings they have been granted will inevitably struggle for the sake of Allah, the Exalted, and as a result, they will obtain peace of mind in both worlds by achieving a balanced mental and physical state and by correctly placing everything and everyone within their

life. In addition, their attitude will cause the spread of justice and peace within society, as acting on Islamic teachings causes one to fulfil the rights of Allah, the Exalted, and people. Whereas, the one who misuses the blessings they have been granted, will inevitably support the Devil, even if they do not intend to, as their attitude will lead them to stress and difficulties in both worlds, as they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. In addition, their attitude will prevent them from fulfilling the rights of Allah, the Exalted, and people. As a result, they will spread corruption within society. Therefore, if one desires peace of mind and the spread of peace and justice within society, they must struggle on the correct side, they must struggle to correctly use the blessings they have been granted as outlined in Islamic teachings. Chapter 4 An Nisa, verse 76:

"…So fight against the allies of Satan. Indeed, the plot of Satan has ever been weak."

As the Devil cannot physically force someone to disobey Allah, the Exalted, by misusing the blessings they have been granted, his influence over mankind is weak. The only time the Devil dominates over people, is when they willingly choose to misuse the blessings they have been granted. Chapter 16 An Nahl, verse 100:

"His [i.e. the Devil's] authority is only over those who take him as an ally and those who through him associate others with Allah."

In addition, no matter how hard the Devil and his minions try, they will never be able to extinguish the light of Islam. The enemies of Islam have relentlessly struggled to destroy Islam through every possible avenue, such as through politics, physical violence, economics and false propaganda but they have always failed to misguide those who were and are sincere to Allah, the Exalted. The enemies of Islam will come and go but the light of Islam will burn bright till the end of time. This fact is a miracle in itself which proves the divine origins of Islam. Chapter 9 At Tawbah, verses 32-33:

"They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, although the disbelievers dislike it. It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion, although they who associate others with Allah dislike it."

It is up to people whether they desire to benefit from this light, so that their lives are illuminated by it so that they achieve peace of mind in both worlds, or whether they choose to turn away from it, thereby sinking into darkness in both worlds.

Prior to migrating to Medina, the muslims were commanded to avoid fighting the non-muslims who violently abused them. Chapter 4 An Nisa, verse 77:

“Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"?...”

One of the key teachings of taking a non-confrontational approach towards the non-Muslims of Mecca was to instill patience in the Companions, may Allah be pleased with them, as they faced challenges and interacted with others. This period was a crucial time for them to learn and embrace the commands of Allah, the Exalted, and those of the Holy Prophet Muhammad, peace and blessings be upon him, even when these directives differed from their personal opinions.

Engaging in conflict with the non-Muslims of Mecca might have driven them to retaliate with even more aggression against the Muslims, including those Companions, may Allah be pleased with them, who were under tribal protection. Such an escalation would have shifted the focus of Islam from its core message of peace and faith to one of violence.

A confrontation within Mecca would have resulted in the loss of innocent lives—those who were not directly involved in the hostilities directed at the Companions, may Allah be pleased with them. Resorting to violence would not only have led to the destruction of lives but could have also sealed the fate of many non-Muslims in the afterlife. In contrast, the choice to remain patient opened the door for some of these aggressive non-Muslims to embrace Islam, including notable figures like Umar Ibn Khattab, may Allah be pleased with him.

Additionally, violent actions could have provoked backlash from relatives of the non-Muslims who were contemplating Islam. The desire for revenge might have clouded their willingness to accept the faith, thus hindering their spiritual journey.

Demonstrating patience in the face of hostility also inspired some influential non-Muslims to protect their Muslim kin, valuing their tribal bonds. Such support would have vanished had the Companions, may Allah be pleased with them, decided to engage in conflict.

Resorting to fighting would have diminished the number of Muslims, which was essential for disseminating the message of Islam throughout the Arabian Peninsula. Furthermore, any initiative to confront non-Muslims could have been manipulated as propaganda against the Holy Prophet Muhammad, peace and blessings be upon him, leading to accusations of his ambition for power. History has shown that those who seek authority often resort to violence.

During this challenging time, the Companions, may Allah be pleased with them, were being prepared to remain united, strengthening their bond even amid adversity.

There are numerous other reasons and pearls of wisdom behind Allah, the Exalted, commanding the Holy Prophet Muhammad, peace and blessings be upon him, to avoid conflict during his time in Mecca.

Chapter 4 An Nisa, verse 77:

“Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"?...”

Despite being violently oppressed by the non-muslims of Mecca, the muslims were still commanded to remain firm on establishing their prayers and donating their obligatory charity. This indicates the importance of these two obligatory duties.

Establishing the obligatory prayers includes fulfilling them with their full conditions and etiquettes, such as offering them on time. Establishing the obligatory prayers is often repeated in the Holy Quran as it is the most important practical proof of one’s faith in Allah, the Exalted. In addition, as the daily prayers are all spread out, they act as a constant reminder of the Day of Judgement and practically preparing for it, as each stage of the obligatory prayer is connected to Judgement Day. When one stands up right, this is how they will stand in front of Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This criticism also includes not practically submitting to the obedience of Allah, the Exalted, in all aspects of one’s life. When one prostrates in the prayer, it reminds them of how people will be invited to prostrate to Allah, the Exalted, on Judgement Day. But those who did not prostrate correctly to Him during their lives on Earth, which involves obeying Him in all aspects of their lives, will not be able to do this on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of Judgement, fearing their final judgement. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

The obligatory charity is only a tiny portion of one’s overall income and is only given when one possesses a fixed amount. One of the aims of donating

the obligatory charity is that it reminds a muslim that the wealth they possess does not belong to them, otherwise they would be free to spend it how they wished. The wealth was created and granted to them by none other than Allah, the Exalted, and therefore must be used according to His pleasure. In fact, every blessing one possesses is only a loan which must be repaid to its rightful Owner, Allah, the Exalted. This is achieved when one uses the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who fails to understand this truth and instead behaves as if the blessings they were granted, such as their wealth, belongs to them and therefore refrains from donating the obligatory charity, will face a penalty, just like the one who fails to repay a worldly loan faces a penalty. For example, a Hadith found in Sahih Bukhari, number 1403, warns that the person who does not donate their obligatory charity will encounter a large poisonous snake which will continuously bite them on Judgement Day. Chapter 3 Alee Imran, verse 180:

"And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…"

In this world, the very wealth they fail to donate the obligatory charity on will become a source of their stress and misery, as they failed to remember that Allah, the Exalted, has a right over the blessings He granted them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 4 An Nisa, verse 77:

“Have you not seen those who…”

The opening statement of this verse highlights the significance of steering clear of a self-centred mindset—one that fixates solely on personal troubles and experiences. Those who adopt this approach may overlook the invaluable lessons embedded in both history and the lives of those around them. By engaging with these insights, individuals can significantly enhance their behaviour and learn to avoid the repetition of past mistakes, leading to greater peace of mind. Take, for instance, those who witness the wealthy and famous misusing the blessings they have been granted. Despite their moments of joy and indulgence in luxuries, many find themselves burdened by stress, mental disorders, addiction, and even thoughts of suicide. This observation serves as a powerful reminder to avoid similar pitfalls and reinforces the idea that true peace does not stem from material possessions. Similarly, when someone observes a person in poor health, it ought to inspire gratitude for their own wellbeing and prompt them to utilize their health wisely before it is taken from them. In this light, Islam encourages Muslims to cultivate a sense of awareness and attentiveness, urging them to look

beyond their own lives and engage with the world around them. Chapter 47 Muhammad, verse 10:

“Have they not traveled through the land and seen how was the end of those before them?...”

Allah, the Exalted, then criticized those who desired to defend themselves from the non-muslims of Mecca by fighting but when the command for fighting was given they became hesitant. Chapter 4 An Nisa, verse 77:

“Have you not seen those who were told, "Restrain your hands [from fighting] and establish prayer and give zakah"? But then when fighting was ordained for them, at once a party of them feared men as they fear Allah or with [even] greater fear. They said, "Our Lord, why have You decreed upon us fighting? If only You had postponed [it for] us for a short time."…”

Generally speaking, this indicates the importance of supporting one’s words with actions. As Islam is a complete conduct of conduct it encompasses one’s internal belief, their words and actions. Therefore, the one who claims to believe in Allah, the Exalted, must support their verbal declaration of faith in Him through good actions. These actions involve correctly using the blessings they have been granted as outlined in Islamic teachings. In addition, muslims often have a habit of claiming they would strive in the obedience of Allah, the Exalted, if they were granted specific worldly

blessings, such as wealth. But the vast majority of these muslims fail to fulfil their promise to Allah, the Exalted, when He grants them worldly things, as their worldly desires prevent them from doing so. Instead, they persist on misusing the blessings they have been granted, such as wealth, on vain and sinful things. One must avoid this hypocritical attitude as it leads to trouble in both worlds. Chapter 9 At Tawbah, verses 75-77:

“And among them are those who made a covenant with Allāh, [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when He gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allāh in what they promised Him and because they [habitually] used to lie.”

It is therefore far safer to avoid making promises with Allah, the Exalted, of obeying Him if He grants them specific blessings, such as wealth, and instead concentrate on using the blessings they have been granted correctly as outlined in Islamic teachings so that they achieve peace of mind in both worlds. The one who adopts this attitude will understand that achieving peace of mind is not connected to obtaining many worldly blessings and instead connected to correctly using the blessings they have been granted, even if they are a few. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. As the enjoyment of worldly pleasures are small and temporal, it is far better to strive to obtain peace of mind instead. In reality, peace of mind is what gives worldly things value, such as wealth, family and friends. The one who obtains peace of mind will enjoy the worldly things they have been granted,

even if they were granted a little. Whereas, the one who fails to obtain peace of mind, as they misused the blessings they had been granted, will find that the worldly things they possess have no value in their sight and they will instead become a source of stress and trouble for them in both worlds. This reality is obvious when one observes the rich and famous, and despite all the worldly blessings they possess, they still suffer from mental health issues, such as depression, addictions and suicidal tendencies, as worldly things only possess value when one has peace of mind. Chapter 4 An Nisa, verse 77:

"…Say, The enjoyment of this world is little, and the Hereafter is better for he who fears Allah…"

In addition, an aspect of piety or fearing Allah, the Exalted, is to avoid some lawful things out of fear it will take one to the unlawful. Chapter 2 Al Baqarah, verse 187:

"…These are the limits [set by] Allah, so do not approach them…"

Allah, the Exalted, never said not to cross His limits, instead He made it clear people must not even approach His limits. This advice has been echoed throughout the Holy Quran. For example, Allah, the Exalted, commanded the Holy Prophet Adam, peace be upon him, not to eat from the tree in Paradise

but advised him not to even approach the tree, even though approaching it was lawful. Chapter 7 Al A'raf, verse 19:

"And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.""

There are countless examples which indicate that just because something is lawful it does not mean someone should do it, as approaching the limits of Allah, the Exalted, is not unlawful, only crossing them is unlawful. Certain lawful things, such as vain things, must be avoided as it often leads to the unlawful. For example, vain speech, which is not considered a sin, often leads to sins such as backbiting and lying. Vain spending of wealth often leads to wasteful spending, which is a sin. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The vast majority of people who have become misguided, became so through a step by step process. For example, they approached unlawful things without taking part in them and eventually, over time, were encouraged and tempted to take part in those unlawful things. For example, someone who accompanies people who drink alcohol, is more likely to eventually drink it then the person who does not accompany people who drink alcohol. This attitude of avoiding some lawful things, especially, vain

things, is something the Holy Prophet Muhammad, peace and blessings be upon him, has advised in a Hadith found in Jami At Tirmidhi, number 2451. In fact, he advised that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things out of fear it will lead them to the unlawful. Therefore, one must pay extra attention to not only avoiding unlawful things but to avoid some lawful things, especially, vain things, out of fear it will eventually take them to the unlawful. This will ensure they remain firm on the sincere obedience of Allah, the Exalted, which involves using the blessings one has been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, which is the essence of righteousness and leads to peace of mind in both worlds. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who fails to understand the importance of not approaching the limits of Allah, the Exalted, will overindulge in lawful things, especially vain things, which will only increase the chances of them committing unlawful things and cause them to misuse the blessings they have been granted, which in turn leads to stress, difficulties and trouble in both worlds, even if they experience moments of entertainment, as they cannot escape the control and power of Allah, the Exalted. This is quite evident if one observes the life of those who behave in this manner, such as the rich. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The one who adopts the correct attitude and strives to correctly use the blessings they have been granted will obtain peace of mind in both worlds,

as Allah, the Exalted, alone controls their affairs, including their spiritual hearts, the abode of peace of mind, and He therefore chooses who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And chapter 4 An Nisa, verse 77:

“…And injustice will not be done to you, [even] as much as a thread [inside a date seed]."

As one cannot escape the ultimate and complete control of Allah, the Exalted, every person will face the consequences of their intentions, speech and actions in both worlds. Chapter 4 An Nisa, verse 78:

“Wherever you may be, death will overtake you, even if you should be within towers of lofty construction…”

As Allah, the Exalted, has full control over the affairs of people, including their spiritual hearts, the abode of peace of mind, and as everyone will inevitably return to Allah, the Exalted, for their accountability, it makes sense to sincerely obey Him, so that they achieve peace of mind in both worlds. This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. Chapter 4 An Nisa, verse 78:

"…But if good comes to them, they say, "This is from Allah"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what is [the matter] with those people that they can hardly understand any statement?"

Generally speaking, the end of this verse indicates the importance of understanding that whenever one makes up their mind beforehand about an issue, such as ignoring Islamic teachings whenever it contradicts their desires, will not accept or act on the truth when it is presented to them. Chapter 4 An Nisa, verse 78:

"…*So what is [the matter] with those people that they can hardly understand any statement?"*

One must avoid this attitude as it will prevent them from obtaining right guidance in both worldly and religious matters. One must instead adopt an

open mind and assess the evidence and knowledge before making a decision whether or not to accept and act on it.

Chapter 4 An Nisa, verse 78:

"…*So what is [the matter] with those people that they can hardly understand any statement?"*

In addition, this also warns people to correctly listen to the teachings of Islam so that they act on it. This involves carefully listening to Islamic knowledge, connecting the knowledge to one's past experiences, evaluating how to implement the teachings in the future and sincerely striving to do so. This behaviour will ensure one benefits from the Islamic knowledge they study. Merely listening to Islamic knowledge without implementing these steps will not positively affect their behaviour. This is the main reason why muslims do not positively change even though they have more access to Islamic knowledge than ever before.

Chapter 4 An Nisa, verse 78:

"…But if good comes to them, they say, "This is from Allah"; and if evil befalls them, they say, "This is from you." Say, "All [things] are from Allah." So what

is [the matter] with those people that they can hardly understand any statement?"

The one who fails to appreciate the complete control Allah, the Exalted, has over all things, will inevitably blame other things for the stress, trouble and difficulties they face in this world instead of observing and understanding that this outcome is due to their disobedience of Allah, the Exalted, which involves misusing the blessings He has granted them. Chapter 4 An Nisa, verse 79:

"What comes to you of good is from Allah, but what comes to you of evil, [O man], is from yourself…"

The truth is that the one who correctly uses the blessings they have been granted will be guided by Allah, the Exalted, to achieve a balanced mental and physical state, they will correctly place everything and everyone within their life and adequately prepare for their accountability on Judgement Day. Whereas, the one who persists on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted, will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and they will fail to prepare adequately for their accountability on Judgement Day. The Holy Prophet Muhammad, peace and blessings be upon him, has clarified this truth to everyone who will live in this world till the end of time through the teachings of the Holy Quran and his own traditions, and therefore no one is left with an excuse if they choose the wrong path. Chapter 4 An Nisa, verse 79:

"…And We have sent you to the people as a messenger…"

As Allah, the Exalted, knows all things, every person will be held accountable for every intention, word and action in both worlds. Chapter 4 An Nisa, verse 79:

"…and sufficient is Allah as Witness."

One of the strategies employed by those opposed to Islam, dating back to the time of the Holy Prophet Muhammad, peace and blessings be upon him, has been to create a divide between obedience to Allah, the Exalted, and obedience to the Holy Prophet Muhammad, peace and blessings be upon him. They understood that by encouraging people to discredit the Holy Prophet Muhammad, who embodied the teachings of the Holy Quran, they could lead them to misinterpret the Holy Quran and ultimately stray from the right path. Consequently, Allah, the Exalted, highlighted the necessity of following the Holy Prophet Muhammad, peace and blessings be upon him, in all circumstances, as this would enable muslims to fulfill their duties to Allah, the Exalted, and people, in the correct manner. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

And chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”

Therefore, to avoid confusion and stay on the right path, it is crucial to earnestly learn and act on both the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The Holy Prophet Muhammad, peace and blessings be upon him, serves as a practical example of the Holy Quran's message, thereby guiding people in understanding and applying Islamic principles effectively and correctly. By doing so, one will correctly use the blessings they have been granted which in turn leads to peace of mind in both worlds. But if one fails to appreciate the importance of sincerely obeying the Holy Prophet Muhammad, peace and blessings be upon him, then they will face the consequences of their misguidance, while the Holy Prophet Muhammad, peace and blessings be upon him, is free of them, as he sincerely fulfilled his mission of delivering the final divine revelation and being the perfect role model for humanity to follow. Chapter 4 An Nisa, verse 80:

"…but those who turn away - We have not sent you over them as a guardian."

Generally speaking, it is the duty of a muslim to correctly represent Islam to the outside world, by learning and acting on Islamic teachings, but it is not their duty to force adults to choose the right path in life, such as one's adult children. Every adult has been given the freedom to choose their own path in life and as long as the muslims around them show them the correct the path through their actions and words, then they are free from any blame and accountability, if someone chooses the wrong path in life. Therefore, one must concentrate on their duty of practically and verbally advising others to choose the right path in life and not grieve over those who intentionally choose the wrong path, as they will face the consequences of their choice in both worlds. Chapter 4 An Nisa, verse 81:

“And they say, "[We pledge] obedience." But when they leave you, a group of them spend the night determining to do other than what you say. But Allah records what they plan by night…”

A muslim must avoid adopting the attitude of a hypocrite who verbally claims faith and obedience to Allah, the Exalted, yet fails to support this with acts of obedience and instead disobeys Allah, the Exalted, by misusing the blessings they have been granted. One must avoid this attitude as Allah, the Exalted, is fully aware of their intentions, speech and actions and will hold them accountable in both worlds. Chapter 4 An Nisa, verse 81:

“…*But Allah records what they plan by night…”*

In this world, their attitude will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. This will lead them to a life full of stress, trouble and difficulties in both worlds. In addition, the one who behaves like a hypocrite must fear they will join them in the hereafter. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. This is further supported by the fact that if one persists on failing to support their verbal declaration of faith with actions, they may leave this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience to grow, thrive and survive. Just as a plant lacking sunlight or

other essentials may wither away and die, so too can a person's faith diminish and die without acts of obedience. This would be the greatest loss.

Chapter 4 An Nisa, verse 81:

"…*But Allah records what they plan by night…"*

A person who persists on misusing the blessings they have been granted should not be misled into thinking that just because they have not faced or recognized any consequences yet, it means they are immune to them. In reality, this wrong mindset will encourage them to persist on the disobedience of Allah, the Exalted, which will prevent them from achieving a healthy balance in both their mental and physical well-being and cause them to misplace everything and everyone within their life. This attitude will therefore transform what should be sources of joy—like family and friends—into sources of stress. If they continue to ignore the guidance of Allah, the Exalted, they will misplace blame on those closest to them, such as a spouse, for the turmoil in their lives. Cutting these valuable individuals out will only deepen their struggles, potentially resulting in mental health issues like depression, substance addiction, or even suicidal thoughts. This pattern is evident in those who misuse the blessings bestowed upon them, such as the wealthy and famous, despite their apparent access to worldly luxuries.

A muslim should avoid the company of the people who misuse the blessings they have been granted, as they will inevitably negatively affect their companions, whether intentionally or unintentionally, whether subtly or apparently. Therefore, if a muslim accompanies people who behave like hypocrites, they too will adopt this hypocritical attitude, whereby they claim belief in Allah, the Exalted, yet fail to support it with actions. Chapter 4 An Nisa, verse 81:

"…So leave them alone…"

Instead, one must seek the correct companionship in this world so that they adopt the correct behaviour, which leads to peace of mind in both worlds. In addition, a muslim must never fear loneliness if they leave their hypocritical companions and instead trust that as long as they obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, He will ensure they achieve peace of mind, as Allah, the Exalted, alone controls all things, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 4 An Nisa, verse 81:

“…So leave them alone and rely upon Allah. And sufficient is Allah as Disposer of affairs.”

This peace of mind will remove the feeling of loneliness one may experience by leaving the company of their hypocritical companions. In addition, the one who behaves in the right way will be granted better companions in both worlds, who encourage them to the path of peace of mind. Chapter 29 Al Ankabut, verse 9:

“And those who believe and do righteous deeds - We will surely admit them among the righteous.”

Chapter 4 – An Nisa, Verses 82-87

أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ وَلَوْ كَانَ مِنْ عِندِ غَيْرِ ٱللَّهِ لَوَجَدُوا۟ فِيهِ ٱخْتِلَٰفًا كَثِيرًا ﴿٨٢﴾

وَإِذَا جَآءَهُمْ أَمْرٌ مِّنَ ٱلْأَمْنِ أَوِ ٱلْخَوْفِ أَذَاعُوا۟ بِهِۦ وَلَوْ رَدُّوهُ إِلَى ٱلرَّسُولِ وَإِلَىٰٓ أُو۟لِى
ٱلْأَمْرِ مِنْهُمْ لَعَلِمَهُ ٱلَّذِينَ يَسْتَنۢبِطُونَهُۥ مِنْهُمْ وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ لَٱتَّبَعْتُمُ
ٱلشَّيْطَٰنَ إِلَّا قَلِيلًا ﴿٨٣﴾

فَقَٰتِلْ فِى سَبِيلِ ٱللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ ٱلْمُؤْمِنِينَ عَسَى ٱللَّهُ أَن يَكُفَّ بَأْسَ ٱلَّذِينَ
كَفَرُوا۟ وَٱللَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٤﴾

مَّن يَشْفَعْ شَفَٰعَةً حَسَنَةً يَكُن لَّهُۥ نَصِيبٌ مِّنْهَا وَمَن يَشْفَعْ شَفَٰعَةً سَيِّئَةً يَكُن لَّهُۥ كِفْلٌ
مِّنْهَا وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَىْءٍ مُّقِيتًا ﴿٨٥﴾

وَإِذَا حُيِّيتُم بِتَحِيَّةٍ فَحَيُّوا۟ بِأَحْسَنَ مِنْهَآ أَوْ رُدُّوهَآ إِنَّ ٱللَّهَ كَانَ عَلَىٰ كُلِّ شَىْءٍ حَسِيبًا ﴿٨٦﴾

ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ ٱللَّهِ حَدِيثًا ﴿٨٧﴾

“Then do they not reflect upon the Quran? If it had been from [any] other than Allah, they would have found within it much contradiction.

And when there comes to them something [information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can]

draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.

So fight, [Prophet Muhammad, peace and blessings be upon him], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment.

Whoever intercedes for a good cause will have a share [i.e., reward] therefrom; and whoever intercedes for an evil cause will have a portion [burden] therefrom. And ever is Allah, over all things, a Keeper.

And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed Allah is ever, over all things, an Accountant.

Allah - there is no deity except Him. He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement."

Allah, the Exalted, mentions one of the greatest proofs which indicate the divine origins of the Holy Quran. Chapter 4 An Nisa, verse 82:

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.”

The expressions in the Holy Quran are unparalleled and its meanings are explained in a straight forward way. Its words and verses are extremely eloquent and no other book can surpass it. It is free from all contradictions, which are found in all scriptures and teachings from other religions. The Holy Quran mentions the history of the previous nations in detail even though the Holy Prophet Muhammad, peace and blessings be upon him, was not educated in history. It commands every good and forbids every evil. Those which affect an individual and those which affect the entire society, so that justice, security and peace spreads throughout every home and community. The Holy Quran avoids exaggerations, lies or any falsehood, unlike poetry, stories and fables. All the verses are beneficial and can be applied practically to one’s life. Even when the same story is repeated in the Holy Quran, different important lessons are highlighted. Unlike all other books, the Holy Quran does not bore a person when it is repeatedly studied. The Holy Quran provides promises and warnings and supports them with undeniable and clear proofs. When the Holy Quran discusses something which can seem abstract, such as adopting patience, it always provides a simple and practical way of implementing it into one’s life. It encourages people to fulfil the purpose of their creation, which involves sincerely obeying Allah, the Exalted, by using the blessings they have been granted in ways pleasing to Him, thereby ensuring they obtain peace of mind and success in both worlds. It makes the straight path obvious and appealing to the one who desires peace of mind and real success in both worlds. As it addresses the very

nature of humans, it is timeless advice which benefits every person, place and generation. It is a cure for every emotional, economical and physical difficulty when it is understood and applied correctly. It provides the solution for every problem an individual or an entire society can ever face. One only needs to observe history and how the societies which implemented the teachings of the Holy Quran correctly benefited from its all-encompassing and timeless teachings. Centuries have passed yet not a single letter has been changed in the Holy Quran, as Allah, the Exalted, promised to preserve it. No other book in history possesses this quality. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, discussed the root problems found within a community and detailed the practical remedy for all of them. By correcting root problems, the countless branch problems which stem from them would automatically be corrected. This is how the Holy Quran addressed all the things a person and society need to succeed in both worlds. Chapter 16 An Nahl, verse 89:

"…And We have sent down to you the Book as clarification for all things…"

This is the greatest timeless miracle Allah, the Exalted, bestowed upon His final Holy Prophet Muhammad, peace and blessings be upon him. But only

those who seek and act on the truth will benefit from it whereas those who seek their desires and cherry pick from it will only encounter loss in both worlds. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 4 An Nisa, verse 82:

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.”

As some background knowledge is required when studying the Holy Quran, such as knowledge of the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, anything which may outwardly appear as contradictive is in fact not contradiction, such as the process of abrogation.

The process of abrogation involves replacing a specific command or prohibition with another. This process is employed in many worldly circumstances also, such as when a medical doctor prescribes medicine. A doctor will often not prescribe the full dose of a medicine initially as they know their patient will not be able to tolerate it. They therefore, initially prescribe a

lower dose and frequency intake and with the passing of time increase the dose and or frequency of use. This gradual build up allows for the human body to benefit from the medicine prescribed with minimal side effects. Allah, the Exalted, employed this technique in order to strengthen the faith of the Companions, may Allah be pleased with them, over time. This is one of the reasons why the Holy Quran was not revealed in one go. Chapter 25 Al Furqan, verse 32:

“And those who disbelieve say, "Why was the Qur’ān not revealed to him all at once?" Thus [it is] that We may strengthen thereby your heart. And We have spaced it distinctly.”

An example of employing the abrogation technique is seen in the prohibition of alcohol. Chapter 2 Al Baqarah, verse 219:

“They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit."…”

And chapter 4 An Nisa, verse 43:

“O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying…”

And finally chapter 5 Al Ma'idah, verse 90:

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful."

Alcohol was prohibited in stages, with the passing of time. Prohibiting it in one go would have had an adverse reaction to those who were addicted to it, which included most of the Arabs. Chapter 2 Al Baqarah, verse 106:

"We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it…"

Therefore, criticizing the process of abrogation and attempting to use it as evidence against the authenticity of the Holy Quran is simply foolish, as Allah, the Exalted, knows best how to educate His creation. Chapter 2 Al Baqarah, verse 106:

"…Do you not know that Allāh is over all things competent?"

Chapter 4 An Nisa, verse 82:

"Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction."

This verse invites everyone, regardless of their knowledge level, to reflect on the Holy Quran. Thus, the belief that contemplation of the Holy Quran is solely for scholars is misguided and contradicts the essence of this verse. However, it is crucial to understand that this does not imply that those without scholarly training should interpret verses or derive legal rulings independently, as this could lead to misguidance. Instead, individuals should focus their reflections on aspects that are not related to Islamic jurisprudence, concentrating on straightforward and clear matters, such as the positive traits Muslims should embody and the negative traits they should avoid, as outlined in the Holy Quran. This level of reflection is accessible to everyone. More complex subjects should be approached with the support of reliable translations and commentaries to ensure proper guidance. When laypeople engage with the Holy Quran through translations and explanations in their own language, it fosters a deep love and reverence for Allah, the Exalted, and instills a genuine desire to obey Him and prepare for the afterlife appropriately. The most effective way to achieve this understanding is through learning under the mentorship of a scholar. It is essential that whatever is learned in this context is personally reflected upon, enabling individuals to apply the teachings of the Holy Quran in their daily lives. However, if studying under a scholar is not feasible, one should turn to

authentic interpretations of the Holy Quran and seek guidance from scholars whenever confusion arises on any subject. Chapter 4 An Nisa, verse 82:

“Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah, they would have found within it much contradiction.”

But those who adopt a predetermined mindset to reject the truthfulness of the Holy Quran when approaching its teachings, as it contradicts their desires, will not accept its authenticity and will instead attempt to make poor excuses in order to reject it. These people often approach worldly knowledge in the same manner. Meaning, they do not approach it with an open mind and do not base their judgement and decisions on clear evidence as it contradict their desires. Instead, they adopt predetermined judgements which suit their aims and desires, an example of which is mentioned in the next verse. Chapter 4 An Nisa, verse 83:

“And when there comes to them information about [public] security or fear, they spread it around…”

If one adopts the correct attitude when approaching information and knowledge they would not behave in this manner. Instead, they would understand that spreading unverified information will lead to unnecessary harm of others.

In today's world of social media, controlling the spread of false information can be incredibly challenging. This highlights the importance for Muslims to adhere to the guidance provided in the Holy Quran. Chapter 4 An Nisa, verse 83:

"…But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it…"

Before sharing any information, it is essential to verify its accuracy and ensure it originates from a reliable source. This approach not only fosters accountability but also prevents the unintended harm that can arise from sharing unverified news, even with the best intentions.

While some individuals may think they are being helpful by sharing news, they might inadvertently cause emotional harm by disseminating unverified information. Sadly, many people, including Muslims, often forward messages through texts and social media without taking the time to verify the facts. This is particularly critical when the information pertains to religious matters, as sharing incorrect details can result in grave consequences for others. A Hadith from Sahih Muslim, number 2351, highlights the potential punishment one may face for the actions derived from misinformation they have shared to others.

Given the current events impacting the muslim community, the necessity for verifying information grows even stronger. Spreading news that is false or misleading not only causes unnecessary panic but also exacerbates divisions between Muslims and other communities, which goes against the principles of Islam.

A wise Muslim should recognize that on Judgment Day, Allah, the Exalted, will not question them for refraining from sharing unverified information. However, He will hold them accountable for the information they choose to share, regardless of its accuracy. Therefore, a discerning Muslim will share only verified information, choosing to withhold anything unverified to avoid responsibility for spreading misinformation.

Allah, the Exalted, then reminds people that if He had not revealed right guidance in the form of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, then they would have inevitably followed the Devil. Chapter 4 An Nisa, verse 83:

"…And if not for the favor of Allah upon you and His mercy, you would have followed Satan…"

Islam makes it clear that the one who strives to obey Allah, the Exalted, by correctly using the blessings He has granted them, as outlined in Islamic

teachings, will obtain right guidance through every situation, they will obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, the guidance of Islam leads to peace of mind in both worlds. Whereas, the one who rejects or ignores the teachings of Islam will follow the Devil by misusing the blessings they have been granted. This will lead them to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them correctly preparing for their accountability on the Day of Judgement. Therefore, they will lead a miserable life, even if they enjoy some worldly luxuries. A person should embrace and act upon Islamic teachings for their own benefit, even when these teachings may clash with personal desires. Like a wise patient who heeds their doctor's advice, fully aware that it is for their own good despite the bitterness of certain medicines or the challenges of a strict diet, individuals who follow Islamic principles can also attain both mental and physical well-being. This is rooted in the understanding that only Allah, the Exalted, possesses the knowledge necessary to help someone achieve a harmonious state in their mental and physical states and to correctly place everything and everyone in their rightful place within their life. While society tries to address mental and physical health through its knowledge and extensive research, it falls short of providing complete solutions. No amount of study can prevent all forms of stress or ensure that individuals correctly place everything and everyone within their lives, as human understanding is limited by experience, knowledge, biases, and foresight. In contrast, Allah, the Exalted, has shared His profound knowledge and wisdom with humanity through the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when observing the lives of those who align their actions with Islamic teachings compared to those who do not. Just as patients may not grasp the science of their prescribed treatments yet trust their doctors, yet Allah, the Exalted, encourages people to contemplate the teachings of Islam to recognize the positive impact on their lives. Rather than asking for blind faith, He invites individuals to approach these teachings with an open and unbiased mind, allowing them to see the truth and the benefits they offer. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 83:

“…And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.”

The few refers to those who avoid blindly imitating popular opinion, social media, fashion and culture and instead choose to pursue peace of mind

through adopting a simple lifestyle, instead of pursuing worldly pleasures. This person will achieve a certain level of peace of mind, as they would minimise their worldly stress by adopting a simple lifestyle, but as long as they do not correctly use the blessings they have been granted as outlined in Islamic teachings they will not achieve peace of mind in every aspect of their life.

The few also indicates the nature on which people were created. This nature is connected to the obedience of Allah, the Exalted. This has been indicated in a Hadith found in Sahih Bukhari, number 4775. The source of this nature is the meeting all people had with Allah, the Exalted, before coming to this Earth. Chapter 7 Al A'raf, verse 172:

"And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the Day of Resurrection, "Indeed, we were of this unaware.""

This nature often manifests in the form of a guilty conscious, even in a person who does not believe in a God. Individuals who have not fully immersed themselves in a life of sin often experience guilt when they engage in actions that are generally regarded as wrong, such as lying or deceiving others. This feeling of guilt persists even in the absence of external consequences, such as legal repercussions or social criticism. Even when they are convinced they can evade the consequences of their wrongdoing, the sense of guilt remains. If there is no accountability for their actions in this life or the afterlife, one

might wonder why this guilt exists. The source of this guilt lies in the connection between an individual's conscience and their soul, which has a prior relationship with Allah, the Exalted. This connection imparts an understanding of the reality of Judgment Day, regardless of whether the individual acknowledges it. As the soul is aware that the person will ultimately be held accountable for their deeds, it prompts feelings of remorse whenever a sin is committed. This internal admonition manifests as a guilty conscience. Therefore, the one who obeys the nature on which they were created on, which includes their guilty conscience, will avoid the major sins, even if they do not have faith in Islam, and as a result they will avoid following in the footsteps of the Devil. Chapter 4 An Nisa, verse 83:

"…And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few."

As long as individuals do not suppress their conscience in the shadows of wrongdoing to the point of numbing their feelings of guilt, they ought to heed their guilty conscience, contemplate its significance, and acknowledge the truth that they will ultimately be held accountable for their deeds. It is possible that through this awareness, they will take proactive steps to utilize the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 41 Fussilat, verse 53:

"We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth..."

Therefore, the one who desires to achieve peace of mind in both worlds must accept the nature they were created on and strive hard to sincerely obey Allah, the Exalted. Chapter 4 An Nisa, verse 84:

“So fight in the cause of Allah…”

To truly grasp the meanings of the verses in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, it is essential to view them within their proper context. This means that no verse or Hadith should be interpreted in isolation; one must consider the circumstances of its revelation. Only by doing so can one accurately understand its implications and avoid misusing it to justify evil actions. Understanding these verses and Hadiths requires looking at them through the lens of the life of the Holy Prophet Muhammad, peace and blessings be upon him. This perspective helps clarify the specific subjects or situations related to each verse or Hadith.

Moreover, it is important to note that Muslims are only permitted to take up arms against external threats under the leadership of a legitimate ruler and in accordance with the guidelines provided in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who engage in such actions must remain mindful of Allah, the Exalted, ensuring they do not transgress the boundaries and rules set forth. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors.*"

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…*"

One such rule is to resort to war only when one is attacked, as indicated by the main verses under discussion. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…*"

Therefore, showing physical aggression against an enemy in a state of peace is forbidden. Another rule is that when the enemy desists from aggression then Muslims must desist also. Chapter 2 Al Baqarah, verse 193:

“…But if they cease, then there is to be no aggression [i.e., assault] except against the violators.”

If the enemy desires peace it must be granted. Chapter 4 An Nisa, verse 90:

“…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them.”

The third principle emphasizes the protection of civilians. The Holy Prophet Muhammad, peace and blessings be upon him, consistently prohibited harming women, children, the elderly, and the sick, as well as monks and hermits during times of conflict. Many Hadiths, such as those found in Sunan Abu Dawud, number 2614 and Musnad Ahmad, number 2728, affirm this directive.

Abu Bakr Siddique, the first Caliph of Islam, may Allah be pleased with him, reinforced this message by forbidding the killing of children and women, as well as the elderly. He also advocated against destroying fruit-bearing trees, damaging property, and killing livestock, as noted in a Hadith in Musannaf Ibn Abi Shayba, number 33121.

Umar bin Khattab, the second Caliph of Islam, may Allah be pleased with him, further clarified to Muslim armies the necessity of not harming non-combatants, including farmers. This is confirmed in a Hadith found Musannaf Ibn Abi Shayba, number 33120.

When facing the possibility of conflict, the Muslim community is instructed to prepare themselves as thoroughly as possible. The goal of such preparation is to deter the adversary from attacking. If the enemy seeks peace, it is essential to respond affirmatively to their desire. Chapter 8 An Anfal, verses 60-61:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…"

Permission is granted to fight those who do not honor their treaties with the Muslims. Chapter 9 At Tawbah, verses 12-13:

"And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?"

Islam has forbade attacking those who respect their treaties. Chapter 9 At Tawbah, verse 7:

“…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

There is no question of forcing anyone to accept Islam as it is something which must be accepted by one’s heart not only through one’s tongue and actions. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in [acceptance of] the religion…”

Those who are at peace with the Muslims are to be treated with justice at all times. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

War is hateful to Allah, the Exalted, and Muslims must be forced into it while not desiring it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, cautioned Muslims against seeking conflict, urging them instead to aspire for safety from Allah, the Exalted. However, if they found themselves compelled to confront an adversary, they were instructed to remain resolute. This guidance is recorded in a Hadith from Sahih Bukhari, number 2966.

The primary message of these teachings is that the use of force should be a last resort, applied only when absolutely necessary and in accordance with the principles outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously noted, it is essential to evaluate a verse or Hadith within its proper context to grasp its relevance regarding the individuals involved, the circumstances, and the location. Regrettably, many individuals, whether deliberately or inadvertently, misinterpret the verses and Hadiths related to conflict. A well-known instance of this is the verse commonly referred to as

the "sword verse," despite the absence of the term "sword" in the Holy Quran. Chapter 9 At Tawbah, verse 5:

“And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

As previously detailed, this declaration of war is subject to particular conditions and peace concessions. Furthermore, an examination of the historical context surrounding this and other related verses demonstrates that it does not serve as a universal guideline for engaging in conflict with non-Muslims. The verse pertains to a specific group of individuals, at a particular time and location.

The verses surrounding the so-called "sword verse" consistently clarify that the polytheists mentioned are exclusively those who persistently breached their peace agreements with the Holy Prophet Muhammad, peace and blessings be upon him, and perpetrated acts of violence against the Muslim community and its allies. For example, the verse immediately before the Sword verse, meaning, chapter 9 At Tawbah, verse 4, states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported

anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The crimes of these polytheists whom fighting was commanded against are mentioned in other related verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

These particular polytheists repeatedly violated their agreements and supported others in opposition to Islam. They initiated hostilities against Muslims, obstructed individuals from embracing Islam, and expelled Muslims from Mecca and Masjid Al Haram. Their transgressions against the Muslims are referenced at least eight times in the cited verses.

In Chapter 9 At Tawbah, verse 12, previously mentioned, the objective of confronting the "leaders of disbelief" is to compel them to "cease" their aggressive actions. These verses, along with others, underscore the necessity of following specific guidelines during wartime, such as engaging only with those who initiate conflict.

Moreover, these polytheists were still presented with numerous warnings and opportunities for reconciliation. They were given a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This respite was given so that they either accept Islam or peacefully leave the Arabian Peninsula. In addition, the Holy Prophet Muhammad, peace and blessings be upon him, was commanded to grant protection to any of these polytheists who requested it so that they have the opportunity to listen to the teachings of Islam without any fear or pressure or they could peacefully leave the Arabian Peninsula without fear of being harmed. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The directive in the sword verse regarding the combat and elimination of polytheists was intended to be enacted only if they chose to remain in the Arabian Peninsula beyond the four-month grace period without embracing Islam. It is noteworthy that a significant number of polytheists utilized this grace period to convert to Islam. As a result of this respite, hostilities ceased, and no violence occurred due to the sword verse, which served primarily as a deterrent against further conflict, compelling the polytheists to either accept Islam or depart from the Arabian Peninsula peacefully.

In summary, the surrounding verses and the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, provide the necessary context for the sword verse. These verses were specifically revealed to halt the aggression of certain hostile polytheists towards the Muslim community, and thus, they should not be indiscriminately applied to others in subsequent times.

Chapter 4 An Nisa, verse 84:

“So fight, [i.e. Prophet Muhammad, peace and blessings be upon him], in the cause of Allah; you are not held responsible except for yourself…”

This verse means that after fulfilling one’s duty towards Allah, the Exalted, and people, a person will be free of blame and accountability if others choose

to disobey Allah, the Exalted, such as one's dependents. This verse does not mean that one can fulfil the rights of Allah, the Exalted, such as the obligatory prayers, and ignore their duty towards people, such as advising others to do good and warning them from evil, and expect no blame from Allah, the Exalted. In addition, failing to fulfil one's duty to people will negatively influence them, as a person is naturally affected by the people around them, whether positively or negatively, whether subtly or apparently. This has been warned in a Hadith found in Sunan Abu Dawud, number 4833. One must strive to fulfil both their duties and responsibilities towards Allah, the Exalted, and people, then they will be protected from the negative behaviour of others. Chapter 7 Al A'raf, verse 164:

"And when a community among them said, "Why do you advise [or warn] a people whom Allāh is [about] to destroy or to punish with a severe punishment?" they [the advisors] said, "To be absolved before your Lord and perhaps they may fear Him.""

In addition, understanding this important concept reduces one's stress when trying to rightly guide others, such as their children. Allah, the Exalted, expects people to advise others according to the teachings of Islam but He does not command people to force each other to make the right choices in life. One must bear this in mind when dealing with others in order to avoid unnecessarily burdening themself with the grief caused by others choosing the wrong path in life.

The importance of fulfilling one's duty to other people is supported by the main verse under discussion also. Chapter 4 An Nisa, verse 84:

“So fight, in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve…”

Generally speaking, this verse reminds muslims that as long as they sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, they will gain the support of Allah, the Exalted. Chapter 4 An Nisa, verse 84:

“…And Allah is greater in might and stronger in [exemplary] punishment.”

And chapter 65 At Talaq, verse 2:

“…And whoever fears Allah - He will make for him a way out.”

It is essential to recognize that this success does not align with human desires. Rather, it is determined by the boundless knowledge and wisdom of Allah, the Exalted. Consequently, this success manifests at the most

opportune time for individuals and in the manner that is most beneficial for them, even if this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

One must therefore remain firm on the obedience of Allah, the Exalted, at all times, knowing they will be granted peace of mind and success in both worlds, one way or another and whether this is obvious to them or not. This obedience involves using the blessings they have been granted correctly, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

But if one chooses to abandon the obedience of Allah, the Exalted, by misusing the blessings they have been granted, then they should know that no person can harm them like the punishment of Allah, the Exalted, can. Chapter 4 An Nisa, verse 84:

“…And Allah is greater in might and stronger in [exemplary] punishment.”

An aspect of this punishment occurs when one misuses the blessings they have been granted and as a result they obtain an unbalanced mental and physical state, they misplace everything and everyone within their life and fail to prepare adequately for their accountability on the Day of Judgement. This mental punishment will lead them to a life of misery, stress and trouble in both worlds, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

After commanding the Holy Prophet Muhammad, peace and blessings be upon him, to encourage the Companions, may Allah be pleased with them, to strive on the correct path, Allah, the Exalted, mentions an important Islamic principle which is also discussed in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 4 An Nisa, verse 85:

"Whoever intercedes for a good cause will have a reward therefrom…"

The one who encourages others to do anything good, will earn the same reward as the doer, even if they only advised them to do it and did not do the good themself. This increase in reward will continue even after their death as long as someone acts on their good advice. For example, the one who advised another to give charity, will earn the same reward as the person who gave charity, even though they did not give charity themself. Chapter 4 An Nisa, verse 85:

"…and whoever intercedes for an evil cause will have a burden therefrom…"

In addition, the one who encourages people to do anything bad, will earn the same sin as the doer, even if they only advised them to do it and did not do the sin themself. And this increase in sin will continue even after their death as long as someone acts on their bad advice.

One must therefore ensure they only advise others to do good and warn them against evil, as their good deeds or sins can continue growing even after their death and may well become a cause of their salvation or damnation. Chapter 4 An Nisa, verse 85:

“…And ever is Allah, over all things, a Keeper.”

After discussing the importance of encouraging others to do good, Allah, the Exalted, then reminds muslims to also show goodness to others. Chapter 4 An Nisa, verse 86:

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]…”

Extending the Islamic greeting of peace to everyone fosters love among individuals and fortifies the bonds of Islam. Indeed, this practice is associated with attaining Paradise, as indicated in a Hadith from Sahih Muslim, number 194. Muslims should refrain from the habit of merely shaking hands with fellow Muslims without also offering the Islamic greeting of peace, as the verbal expression of peace holds greater significance than a handshake alone.

In addition, a Muslim must properly fulfil the Islamic greeting of peace by embodying this peace in their speech and actions towards others, ensuring they refrain from causing verbal or physical harm to individuals and their belongings. This behaviour exemplifies the essence of a true Muslim and believer, as stated in a Hadith from Sunan An Nasai, number 4998. It is indeed hypocritical to offer the greeting of peace while simultaneously inflicting harm through one's words and actions, as such behaviour undermines the very purpose of extending peace to others. As Allah, the Exalted, knows the intentions, speech and actions of a person, He will hold them accountable in both worlds. Chapter 4 An Nisa, verse 86:

"…Indeed, Allah is ever, over all things, an Accountant."

Chapter 4 An Nisa, verse 87:

"Allah - there is no deity except Him…"

Islam teaches mankind that the only One they must obey in every situation is their Creator and Sustainer, Allah, the Exalted. Chapter 3 Alee Imran, verse 2:

"*Allah - there is no deity except Him…"*

In reality, whoever one obeys and models their life on is what they worship, even if they claim not to believe in any deity. Humans have been created in a way whereby they must obey and follow something. Whether this something are other people, social media, fashion, culture or even their own desires. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

Whatever or whoever a person obeys and follows is who they worship. Therefore, muslims must support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, in every situation over all other things. This involves using the blessings they have been granted in ways pleasing to Allah, the Exalted, as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will be granted peace of mind and success by the Most Merciful. Chapter 2 Al Baqarah, verse 163:

"And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who rejects the Oneness of Allah, the Exalted, and instead obeys and worships other things will be deprived of the mercy needed to obtain peace of mind and success in both worlds, even if they possess the entire world and experience moments of fun and entertainment, as no one can escape the control and authority of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day

of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 2:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

When one observes the creation of the Heavens and the Earth and the countless perfectly balanced systems, it becomes clear that there is only One who created and sustains the universe. For example, the perfect distance of the Sun from the Earth is a clear sign, as the Earth would not be inhabitable if the Sun was slightly closer or further away from it. Similarly, the Earth has been created in such a way which creates a balanced and pure atmosphere which allows life to thrive on it. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The perfecting timings of the days and nights and their varied lengths throughout the year allow people to obtain maximum benefit from them. If the days were longer, people would become exhausted from the long hours.

If the nights were longer, people would not have enough time to earn their livelihood and other useful things, such as knowledge. If the nights were shorter, then people would not be able to rest enough to obtain optimal health. Changes to the length of the day and nights would also affect crops, which would have a detrimental impact on the provision of people and animals. The fact that the days and nights and other balanced systems within the universe operate in perfect harmony also clearly indicates the Oneness of Allah, the Exalted, as multiple Gods would desire different things, which would lead to chaos within the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

When one observes the perfectly balanced water cycle it also clearly indicates a Creator. Water from the sea evaporates, rises and then condenses to produce acidic rain which comes down upon the mountains. These mountains neutralise the acidic rain so that people and animals can utilise it. If there were any changes to this perfectly balanced system it would lead to disaster for people and animals on Earth. The salt in the sea prevents

the dead creatures within the ocean from contaminating it. If the ocean was allowed to become contaminated then sea life would not be possible and the impurity from the oceans would overwhelm life on land also. The water within the oceans and seas have been created in such a way that sea life can thrive within it while heavy ships can sail on top of it. If the composition of water was slightly different an imbalance would occur which would cause either sea life to thrive within the water or allow ships to sail on top of it but both would not be possible at the same time. Even to this very day, transport by sea is still the most commonly used form of transporting goods across the world. This perfect balance is therefore essential to life on Earth.

Evolution is a form of mutation, which by its nature is imperfect. But when one observes the countless species they will find that they have been created in a perfectly balanced way so that they can thrive in the environment they live in. For example, the camel was designed to withstand high temperatures and go for long periods of time without the need to drink water. They are perfectly designed for desert life. Chapter 88 Al Ghashiyah, verse 17:

"Then do they not look at the camels - how they are created?"

The goat was designed in such a perfect way that impurities within its body are perfectly separated from the milk it produces. Any mixing of the two would make the milk undrinkable. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Each species has been granted a specific life span which prevents one species overcoming others. For example, flies have a very short life span, 3-4 weeks, and lay up to 500 eggs. If its lifespan was longer, then the population of flies would become disproportionate and would cause them to overwhelm all other species in this world. Whereas, other creatures which have a very long life span have the ability to produce only a few offspring. Again this allows for their population to be moderated. All of this cannot be an accident nor can the process of evolution explain it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

The winds are essential for wind pollination, which allow for crops, plants and trees to reproduce. In the earlier days, wind was essential for sea travel, which to this very day, is the main mode of transporting goods across the world. Winds are required to move the rainclouds to specific locations in order to provide water for the creation, something they cannot live without. A perfectly balanced system of the winds is observed within the Earth, as a lack of winds would lead to chaos for the creation and an increase in winds also leads to chaos for the creation. Similarly, rain is also perfectly balanced, as too little rain leads to droughts and famine and too much rain leads to mass floods. Chapter 23 Al Mu’minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

The one who reflects on all these perfectly balanced systems cannot logically deny the existence of a single Creator who has power over all things. In addition, when one observes these perfectly balanced systems and others within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people's actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever. Chapter 4 An Nisa, verse 87:

"…He will surely assemble you for [account on] the Day of Resurrection, about which there is no doubt. And who is more truthful than Allah in statement."

Denying the possibility of humans being resurrected on the Day of Judgement is a strange claim when there are many examples of resurrection which occur throughout the days, months and years. For example, Allah, the

Exalted, uses rain to give life to a dead barren land and causes a dead seed to burst forth alive in order to provide for the creation. Similarly, Allah, the Exalted, can and will give life to the dead seed named human, who is buried in the Earth, like the dead seed which sprouts to life. The changing of the seasons clearly show the resurrection. For example, during winter, the leaves of trees die and fall off and the tree appears lifeless. But during other seasons, the leaves grow once again and the tree appears full of life. The sleep wake cycle of all creatures is another example of resurrection. Sleep is the sister of death, as the senses of the sleeper are cut off. Allah, the Exalted, then returns a person's soul to them if they are destined to live on thereby giving life to the sleeping person once again. Chapter 39 Az Zumar, verse 42:

"Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought."

Reflecting on these examples and many more clearly indicate the possibility of the final resurrection on the Day of Judgement. Chapter 4 An Nisa, verse 87:

"…And who is more truthful than Allah in statement."

Chapter 4 – An Nisa, Verses 88-104

۞ فَمَا لَكُمْ فِى ٱلْمُنَٰفِقِينَ فِئَتَيْنِ وَٱللَّهُ أَرْكَسَهُم بِمَا كَسَبُوٓا۟ أَتُرِيدُونَ أَن تَهْدُوا۟ مَنْ أَضَلَّ
ٱللَّهُ وَمَن يُضْلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ سَبِيلًا ٨٨

وَدُّوا۟ لَوْ تَكْفُرُونَ كَمَا كَفَرُوا۟ فَتَكُونُونَ سَوَآءً فَلَا تَتَّخِذُوا۟ مِنْهُمْ أَوْلِيَآءَ حَتَّىٰ يُهَاجِرُوا۟ فِى سَبِيلِ ٱللَّهِ
فَإِن تَوَلَّوْا۟ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ وَجَدتُّمُوهُمْ وَلَا تَتَّخِذُوا۟ مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ٨٩

إِلَّا ٱلَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ أَوْ جَآءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَٰتِلُوكُمْ
أَوْ يُقَٰتِلُوا۟ قَوْمَهُمْ وَلَوْ شَآءَ ٱللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَٰتَلُوكُمْ فَإِنِ ٱعْتَزَلُوكُمْ فَلَمْ يُقَٰتِلُوكُمْ وَأَلْقَوْا۟
إِلَيْكُمُ ٱلسَّلَمَ فَمَا جَعَلَ ٱللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ٩٠

سَتَجِدُونَ ءَاخَرِينَ يُرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا۟ قَوْمَهُمْ كُلَّ مَا رُدُّوٓا۟ إِلَى ٱلْفِتْنَةِ أُرْكِسُوا۟ فِيهَا
فَإِن لَّمْ يَعْتَزِلُوكُمْ وَيُلْقُوٓا۟ إِلَيْكُمُ ٱلسَّلَمَ وَيَكُفُّوٓا۟ أَيْدِيَهُمْ فَخُذُوهُمْ وَٱقْتُلُوهُمْ حَيْثُ
ثَقِفْتُمُوهُمْ وَأُو۟لَٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَٰنًا مُّبِينًا ٩١

وَمَا كَانَ لِمُؤْمِنٍ أَن يَقْتُلَ مُؤْمِنًا إِلَّا خَطَـًٔا وَمَن قَتَلَ مُؤْمِنًا خَطَـًٔا فَتَحْرِيرُ رَقَبَةٍ
مُّؤْمِنَةٍ وَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦٓ إِلَّآ أَن يَصَّدَّقُوا۟ فَإِن كَانَ مِن قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ
مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِن كَانَ مِن قَوْمٍۭ بَيْنَكُمْ وَبَيْنَهُم مِّيثَٰقٌ
فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰٓ أَهْلِهِۦ وَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ فَمَن لَّمْ يَجِدْ فَصِيَامُ
شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ ٱللَّهِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ٩٢

وَمَن يَقۡتُلۡ مُؤۡمِنٗا مُّتَعَمِّدٗا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدٗا فِيهَا وَغَضِبَ ٱللَّهُ
عَلَيۡهِ وَلَعَنَهُۥ وَأَعَدَّ لَهُۥ عَذَابًا عَظِيمٗا ﴿٩٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا ضَرَبۡتُمۡ فِي سَبِيلِ ٱللَّهِ فَتَبَيَّنُواْ وَلَا تَقُولُواْ لِمَنۡ أَلۡقَىٰٓ إِلَيۡكُمُ
ٱلسَّلَٰمَ لَسۡتَ مُؤۡمِنٗا تَبۡتَغُونَ عَرَضَ ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ مَغَانِمُ كَثِيرَةٞۚ
كَذَٰلِكَ كُنتُم مِّن قَبۡلُ فَمَنَّ ٱللَّهُ عَلَيۡكُمۡ فَتَبَيَّنُوٓاْۚ إِنَّ ٱللَّهَ كَانَ بِمَا
تَعۡمَلُونَ خَبِيرٗا ﴿٩٤﴾

لَّا يَسۡتَوِي ٱلۡقَٰعِدُونَ مِنَ ٱلۡمُؤۡمِنِينَ غَيۡرُ أُوْلِي ٱلضَّرَرِ وَٱلۡمُجَٰهِدُونَ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡۚ
فَضَّلَ ٱللَّهُ ٱلۡمُجَٰهِدِينَ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ عَلَى ٱلۡقَٰعِدِينَ دَرَجَةٗۚ وَكُلّٗا وَعَدَ ٱللَّهُ ٱلۡحُسۡنَىٰۚ وَفَضَّلَ ٱللَّهُ
ٱلۡمُجَٰهِدِينَ عَلَى ٱلۡقَٰعِدِينَ أَجۡرًا عَظِيمٗا ﴿٩٥﴾

دَرَجَٰتٖ مِّنۡهُ وَمَغۡفِرَةٗ وَرَحۡمَةٗۚ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمًا ﴿٩٦﴾

إِنَّ ٱلَّذِينَ تَوَفَّىٰهُمُ ٱلۡمَلَٰٓئِكَةُ ظَالِمِيٓ أَنفُسِهِمۡ قَالُواْ فِيمَ كُنتُمۡۖ قَالُواْ كُنَّا مُسۡتَضۡعَفِينَ فِي ٱلۡأَرۡضِۚ قَالُوٓاْ
أَلَمۡ تَكُنۡ أَرۡضُ ٱللَّهِ وَٰسِعَةٗ فَتُهَاجِرُواْ فِيهَاۚ فَأُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُۖ وَسَآءَتۡ مَصِيرًا ﴿٩٧﴾

إِلَّا ٱلۡمُسۡتَضۡعَفِينَ مِنَ ٱلرِّجَالِ وَٱلنِّسَآءِ وَٱلۡوِلۡدَٰنِ لَا يَسۡتَطِيعُونَ حِيلَةٗ وَلَا يَهۡتَدُونَ سَبِيلٗا ﴿٩٨﴾

فَأُوْلَٰٓئِكَ عَسَى ٱللَّهُ أَن يَعۡفُوَ عَنۡهُمۡۚ وَكَانَ ٱللَّهُ عَفُوًّا غَفُورٗا ﴿٩٩﴾

۞ وَمَن يُهَاجِرۡ فِي سَبِيلِ ٱللَّهِ يَجِدۡ فِي ٱلۡأَرۡضِ مُرَٰغَمٗا كَثِيرٗا وَسَعَةٗۚ وَمَن يَخۡرُجۡ مِنۢ بَيۡتِهِۦ مُهَاجِرًا إِلَى
ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدۡرِكۡهُ ٱلۡمَوۡتُ فَقَدۡ وَقَعَ أَجۡرُهُۥ عَلَى ٱللَّهِۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ﴿١٠٠﴾

وَإِذَا ضَرَبۡتُمۡ فِي ٱلۡأَرۡضِ فَلَيۡسَ عَلَيۡكُمۡ جُنَاحٌ أَن تَقۡصُرُواْ مِنَ ٱلصَّلَوٰةِ إِنۡ خِفۡتُمۡ أَن يَفۡتِنَكُمُ ٱلَّذِينَ كَفَرُوٓاْۚ
إِنَّ ٱلۡكَٰفِرِينَ كَانُواْ لَكُمۡ عَدُوّٗا مُّبِينٗا ﴿١٠١﴾

وَإِذَا كُنتَ فِيهِمۡ فَأَقَمۡتَ لَهُمُ ٱلصَّلَوٰةَ فَلۡتَقُمۡ طَآئِفَةٞ مِّنۡهُم مَّعَكَ وَلۡيَأۡخُذُوٓاْ أَسۡلِحَتَهُمۡۖ
فَإِذَا سَجَدُواْ فَلۡيَكُونُواْ مِن وَرَآئِكُمۡ وَلۡتَأۡتِ طَآئِفَةٌ أُخۡرَىٰ لَمۡ يُصَلُّواْ فَلۡيُصَلُّواْ
مَعَكَ وَلۡيَأۡخُذُواْ حِذۡرَهُمۡ وَأَسۡلِحَتَهُمۡۗ وَدَّ ٱلَّذِينَ كَفَرُواْ لَوۡ تَغۡفُلُونَ عَنۡ أَسۡلِحَتِكُمۡ
وَأَمۡتِعَتِكُمۡ فَيَمِيلُونَ عَلَيۡكُم مَّيۡلَةٗ وَٰحِدَةٗۚ وَلَا جُنَاحَ عَلَيۡكُمۡ إِن كَانَ بِكُمۡ أَذٗى مِّن مَّطَرٍ
أَوۡ كُنتُم مَّرۡضَىٰٓ أَن تَضَعُوٓاْ أَسۡلِحَتَكُمۡۖ وَخُذُواْ حِذۡرَكُمۡۗ إِنَّ ٱللَّهَ أَعَدَّ لِلۡكَٰفِرِينَ عَذَابٗا
مُّهِينٗا ﴿١٠٢﴾

فَإِذَا قَضَيۡتُمُ ٱلصَّلَوٰةَ فَٱذۡكُرُواْ ٱللَّهَ قِيَٰمٗا وَقُعُودٗا وَعَلَىٰ جُنُوبِكُمۡۚ فَإِذَا ٱطۡمَأۡنَنتُمۡ
فَأَقِيمُواْ ٱلصَّلَوٰةَۚ إِنَّ ٱلصَّلَوٰةَ كَانَتۡ عَلَى ٱلۡمُؤۡمِنِينَ كِتَٰبٗا مَّوۡقُوتٗا ﴿١٠٣﴾

وَلَا تَهِنُواْ فِي ٱبۡتِغَآءِ ٱلۡقَوۡمِۖ إِن تَكُونُواْ تَأۡلَمُونَ فَإِنَّهُمۡ يَأۡلَمُونَ كَمَا تَأۡلَمُونَۖ وَتَرۡجُونَ
مِنَ ٱللَّهِ مَا لَا يَرۡجُونَۗ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٠٤﴾

“What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into misguidance] for what

they earned. Do you wish to guide those whom Allah has allowed to go astray? And he whom Allah allows to go astray - never will you find for him a way [of guidance].

They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah. But if they turn away [refuse], then seize them and kill them [for their betrayal] wherever you find them and take not from among them any ally or helper.

Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.

You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization.

And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment [diyah] presented to his [i.e., the deceased's] family [is required], unless they give [up their right as] charity. But if he [i.e., the deceased] was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah. And Allah is ever Knowing and Wise.

But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.

O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [a greeting of] peace, "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate. Indeed Allah is ever, of what you do, Aware.

Not equal are those believers remaining [at home] - other than the disabled - and the mujāhideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujāhideen through their wealth and their lives over those who remain [behind], by degrees. And to all [i.e., both] Allah has promised the best [reward]. But Allah has preferred the mujāhideen over those who remain [behind] with a great reward.

Degrees [of high position] from Him and forgiveness and mercy. And Allah is ever Forgiving and Merciful.

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." They [the angels] will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

Except for the oppressed among men, women, and children who cannot devise a plan nor are they directed to a way.

For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful.

And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy.

And when you [Prophet Muhammad, peace and blessings be upon him] are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment.

And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides. But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers at specified times.

And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not. And Allah is ever Knowing and Wise.”

One of the fundamental teachings of Islam is to assess others according to the teachings of Islam even if this contradicts one's desires or culture, such as assessing the behaviour of one's relatives. Out of blind loyalty, many people ignore the bad behaviour of others and even support them in their bad behaviour. Whereas, Islam teaches muslims to assess the actions of others according to the teachings of Islam and therefore constructively criticize others when they do wrong and support them when they do good. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

And chapter 4 An Nisa, verse 88:

"What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into misguidance] for what they earned. Do you wish to guide those whom Allah has allowed to go astray?…"

Muslims must advise sincerely others but they must understand that they cannot force others towards right guidance. They should avoid making excuses for the bad behaviour of others and instead warn them to avoid such behaviour and they must never support them in wrong things. Making excuses for the bad conduct of others will misguide both parties, as it will

only encourage others to continue on their bad behaviour. Making excuses for the bad conduct of others can also encourage one to ignore the bad behaviour of others, which only fuels their misguidance. As a result both parties will persist on misusing the blessings they have been granted, which will cause them to sink further into misguidance, through obtaining an unbalanced mental and physical state and misplacing everything and everyone within their life. Chapter 4 An Nisa, verse 88:

"…And he whom Allah allows to go astray - never will you find for him a way [of guidance]."

Generally speaking, Allah, the Exalted, does not force right guidance on people as this would contradict the test of life in this world.

Instead, Allah, the Exalted, grants the people the ability to understand and accept right guidance but allows them to choose their own path in life while warning them of the consequences of their choices. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

Allah, the Exalted, then warns muslims that those who persist on disobeying Him by misusing the blessings He has granted them will eventually adopt an attitude whereby they want others to join them in their misguidance. Chapter 4 An Nisa, verse 89:

"They wish you would disbelieve as they disbelieved so you would be alike…"

Generally speaking, Islam encourages individuals to manage their desires and to utilize the blessings bestowed upon them in accordance with its teachings, thereby attaining peace of mind in both this life and the hereafter. This perspective stands in stark contrast to those who prioritize the pursuit of worldly pleasures. Consequently, such individuals often criticize Muslims who aspire to adhere to the commands of Allah, the Exalted.

Moreover, when a person opts for a path that diverges from that of their peers, it can lead others to feelings of inadequacy regarding their own life choices, particularly when those choices involve pursuing personal desires rather than following the guidance of Allah, the Exalted. This often results in criticism directed at those who are committed to their faith, with such disapproval frequently originating from family members.

Additionally, societal influences, including social media, fashion, and culture, tend to target individuals striving to follow the teachings of Islam. The promotion of Islam is perceived as a threat to the accumulation of wealth and

social influence. Industries that Islam critiques, such as those related to alcohol and entertainment, actively work to undermine the acceptance of Islamic principles and to dissuade Muslims from practicing their faith. This dynamic contributes significantly to the prevalence of anti-Islamic propaganda across various platforms, including social media and cultural expressions.

Ultimately, when individuals endeavor to adhere to Islamic principles, which emphasize the regulation of personal desires to ensure the proper utilization of the blessings bestowed upon them, those who choose to live without restraint—pursuing their desires like animals—may perceive that Islam and its followers cast them in a negative light. Consequently, these individuals may seek to dissuade others from embracing Islam and discourage Muslims from practicing their faith, aiming to draw them into a lifestyle characterized by unbridled pursuit of desires. They often target specific aspects of Islam, such as the dress code for women, to undermine its appeal. However, anyone with discernment can recognize the superficiality of their criticisms, which stem primarily from a discomfort with Islam's call for self-control. For instance, while they may condemn the Islamic dress code for women, they refrain from criticizing other societal dress codes that are integral to various professions, including law enforcement, military, healthcare, education and business. Their selective criticism of the Islamic dress code, in contrast to their silence on other dress codes, underscores the weakness and unfounded nature of their arguments. In truth, it is the principles of Islam and the behavior of its adherents that reveal the shortcomings of those who criticize, prompting them to attack Islam in any way possible, with the hope others join them in their misguidance. Chapter 4 An Nisa, verse 89:

“They wish you would disbelieve as they disbelieved so you would be alike. So do not take from among them allies until they emigrate for the cause of Allah…”

In the time of the Holy Prophet Muhammad, peace and blessings be upon him, migrating to Medina from Mecca was obligatory on the muslims, as this was a clear sign of their belief in Islam which they had to manifest, unless they were physically prevented from doing so. Generally speaking, this verse indicates the importance of good companionship. As warned in a Hadith found in Sunan Abu Dawud, number 4833, a Muslim adopts their companion’s way of life. This means a person will adopt the characteristics, good or bad, which their companions possess, whether this is obvious to them or not. Therefore, a muslim must strive to adopt the company of those who encourage them to obey Allah, the Exalted, which involves using the blessings they have been granted correctly as outlined in Islamic teachings.

In addition, this verse also makes it clear that one must support their verbal declaration of faith with actions. Words without actions have very little value in Islam. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and survive. Just as a plant that does not receive adequate nourishment, such as water will wither and die, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This is the greatest loss.

If the people in the time of the Holy Prophet Muhammad, peace and blessings be upon him, failed to migrate to Medina without a valid reason it proved their lack of faith in Allah, the Exalted. As a result, the Companions,

may Allah be pleased with them, were commanded to fight against them if the need arose, as befriending hypocrites was especially dangerous to Islam at that time. Chapter 4 An Nisa, verse 89:

"…But if they turn away, then seize them and kill them wherever you find them and take not from among them any ally or helper."

But Allah, the Exalted, makes it clear that fighting against non-muslims are bound by specific circumstances. Chapter 4 An Nisa, verse 90:

"Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them."

Allah, the Exalted, then warns muslims of treacherous people who are always ready to break their promises if it suits their worldly interests. Chapter 4 An Nisa, verse 91:

“You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it…”

Even though muslims have been taught to think positively about others none the less, this does not mean one should blindly trust others, whether they are muslim or not. Instead, a muslim must adopt caution in all their affairs and judge people based on their outward actions. This will minimise the chance of them being deceived and from history repeating itself, if they have been deceived by others in the past. As confirmed in a Hadith found in Sahih Bukhari, number 6133, a muslim is never fooled twice.

In addition, a muslim must avoid adopting the hypocritical characteristic of breaking their promises whenever it suits their worldly interests. The most significant commitment a Muslim undertakes is with Allah, the Exalted, which is established upon accepting Him as their Lord and God. This commitment entails adhering to His commands, avoiding His prohibitions, and facing life's challenges with patience, in accordance with the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

Furthermore, all promises made to others should be honored, particularly those made by parents to their children, unless there is a legitimate reason for not doing so. Failing to keep promises can instill negative traits in children and lead them to believe that dishonesty and treachery is an acceptable behavior. In a divine Hadith recorded in Sahih Bukhari, number 2227, Allah, the Exalted, states that He will oppose anyone who makes a promise in His name and subsequently breaks it without a valid justification. How can

someone who has incurred the disfavor of Allah, the Exalted, on Judgment Day hope to succeed? It is generally wiser to avoid making promises to others when possible. However, when a legitimate promise is made, one must make every effort to fulfill it. Chapter 4 An Nisa, verse 91:

"…Every time they are returned to [the influence of] disbelief, they fall back into it…"

Generally speaking, one can avoid this hypocritical attitude whereby they disobey Allah, the Exalted, whenever their desires are contradicted by adopting strong faith. Strong faith is essential for maintaining steadfastness in obeying Allah, the Exalted, regardless of circumstances, whether in times of comfort or hardship. This robust faith is cultivated through the understanding and application of the clear signs and evidence presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illustrate that sincere obedience to Allah, the Exalted, fosters tranquility in both this life and the hereafter. Conversely, those who remain uninformed about Islamic principles are likely to develop weak faith. Such individuals may easily disregard the commands and prohibitions of Allah, the Exalted, when their personal desires conflict with divine guidance, failing to recognize that surrendering their desires in favor of obedience to Allah, the Exalted, ultimately leads to inner peace in both worlds. Thus, it is imperative to attain certainty in faith through the acquisition and practice of Islamic knowledge, ensuring unwavering obedience to Allah, the Exalted, at all times. This entails utilizing the blessings bestowed upon them in accordance with Islamic teachings, which will facilitate the achievement of peace of mind in both worlds by fostering a balanced mental and physical state and by correctly placing everyone and everything within their life.

Moreover, a strong faith enables individuals to better comprehend the wisdom behind the challenges they encounter. For instance, those with strong faith recognize that enduring hardships with patience can lead to the expiation of minor sins, as indicated in a Hadith recorded in Imam Bukhari's Adab Al Mufrad, number 492. It is far more advantageous to have minor sins forgiven through patient endurance of difficulties than to confront Allah, the Exalted, burdened by them on the Day of Judgment. Furthermore, strong faith imparts the understanding that part of life's trials involves the reality that not all the wisdoms behind the challenges faced will be disclosed through the divine knowledge granted to the Holy Prophets, peace be upon them.

Allah, the Exalted, gave permission to the Companions, may Allah be pleased with them, to fight against those who broke their agreements of peace with them, if the need arose. Chapter 4 An Nisa, verse 91:

"You will find others who wish to obtain security from you and [to] obtain security from their people. Every time they are returned to [the influence of] disbelief, they fall back into it. So if they do not withdraw from you or offer you peace or restrain their hands, then seize them and kill them wherever you overtake them. And those - We have made for you against them a clear authorization."

Generally speaking, to accurately comprehend the meanings of the verses of the Holy Quran and the teachings of the Holy Prophet Muhammad, peace

and blessings be upon him, it is essential to consider them within their appropriate context. This means that no verse or Hadith should be interpreted in isolation, as doing so may lead to misinterpretations. A thorough understanding of the context surrounding the verses and Hadiths requires an analysis informed by the life of the Holy Prophet Muhammad, peace and blessings be upon him. This approach will clarify the specific references of particular verses or Hadiths.

Furthermore, Muslims are permitted to engage in armed conflict against external aggressors only under the authority of a legitimate ruler and in accordance with the directives outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Those who participate in such actions must remain ever mindful of Allah, the Exalted, to avoid transgressing these established limits and guidelines. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you but do not transgress. Indeed, Allah does not like transgressors."*

And chapter 2 Al Baqarah, verse 194:

"…*So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah…"*

One such rule is to resort to war only when one is attacked, as indicated by the main verses under discussion. Chapter 2 Al Baqarah, verse 190:

"*Fight in the way of Allah those who fight against you…"*

Therefore, showing physical aggression against an enemy in a state of peace is forbidden. Another rule is that when the enemy desists from aggression then Muslims must desist also. Chapter 2 Al Baqarah, verse 193:

"…But if they cease, then there is to be no aggression [i.e., assault] except against the violators."

If the enemy desires peace it must be granted. Chapter 4 An Nisa, verse 90:

"…So if they remove themselves from you and do not fight you and offer you peace, then Allāh has not made for you a cause [for fighting] against them."

The third principle emphasizes the protection of civilians from harm. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, consistently prohibited the harm of women, children, the elderly, the sick, as well as monks and hermits during times of war. This prohibition is supported by numerous Hadiths, including those recorded in Sunan Abu Dawud, number 2614, and Musnad Ahmad, number 2728.

Abu Bakr Siddique, the first Caliph of Islam, may Allah be pleased with him, explicitly prohibited the killing of children, women, and the elderly, adhering to Islamic teachings. He also forbade the destruction of fruit-bearing trees, damage to property, and the killing of livestock. This guidance is documented in Musannaf Ibn Abi Shayba, number 33121.

Umar Bin Khattab, the second Caliph of Islam, may Allah be pleased with him, instructed Muslim armies to refrain from harming non-combatants, such as farmers. This directive is found in Musannaf Ibn Abi Shayba, number 33120.

In preparation for potential conflict, the Muslim community is commanded to equip themselves as thoroughly as possible. The objective of this preparation is to dissuade the enemy from launching an attack; should the enemy seek peace, it must be granted. Chapter 8 An Anfal, verses 60-61:

"And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allāh and your enemy…And if they incline to peace, then incline to it [also]…"

Permission is granted to fight those who do not honor their treaties with the Muslims. Chapter 9 At Tawbah, verses 12-13:

"And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?"

Islam has forbade attacking those who respect their treaties. Chapter 9 At Tawbah, verse 7:

"…So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him]."

There is no question of forcing anyone to accept Islam as it is something which must be accepted by one's heart not only through one's tongue and actions. Chapter 2 Al Baqarah, verse 256:

“There shall be no compulsion in [acceptance of] the religion…”

Those who are at peace with the Muslims are to be treated with justice at all times. Chapter 60 Al Mumtahanah, verses 8-9:

“Allāh does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allāh loves those who act justly. Allāh only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion…”

War is hateful to Allah, the Exalted, and Muslims must be forced into it while not desiring it. Chapter 2 Al Baqarah, verse 216:

“Battle has been enjoined upon you while it is hateful to you…”

The Holy Prophet Muhammad, peace and blessings be upon him, cautioned Muslims against seeking conflict, urging them instead to seek safety from

Allah, the Exalted. However, if they find themselves compelled to confront an adversary, they must remain resolute. This guidance is recorded in a Hadith from Sahih Bukhari, number 2966.

The primary message of these teachings is that the use of force should be a last resort, employed only when absolutely necessary and in accordance with the principles outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As previously noted, it is essential to evaluate a verse or Hadith within its proper context to grasp its applicability regarding the individuals involved, the circumstances, and the location. Regrettably, many individuals, whether intentionally or unintentionally, misinterpret the verses and Hadiths related to conflict. A well-known instance is the verse commonly referred to as the "sword verse," despite the absence of the term "sword" in the Holy Quran. Chapter 9 At Tawbah, verse 5:

"And when the inviolable months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…"

As previously detailed, this declaration of war is subject to particular conditions and peace concessions. Furthermore, an examination of the historical context surrounding this and other related verses demonstrates

that it does not serve as a universal guideline for engaging in conflict with non-Muslims. This indicates that the verse pertains to a specific group of individuals, at a particular time and location.

The verses surrounding the so-called "sword verse" consistently clarify that the polytheists mentioned are exclusively those who repeatedly breached their peace agreements with the Holy Prophet Muhammad, peace and blessings be upon him, and committed acts of aggression against the Muslim community and its allies. For instance, the verse preceding the Sword verse, which is found in chapter 9 At Tawbah, verse 4, states:

“Excepted are those with whom you made a treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allāh loves the righteous [who fear Him].”

This is followed by another command in a related verse, chapter 9 At Tawbah, verse 7:

“How can there be for the polytheists a treaty in the sight of Allāh and with His Messenger, except for those with whom you made a treaty at al-Masjid al-Ḥarām? So as long as they are upright toward you, be upright toward them. Indeed, Allāh loves the righteous [who fear Him].”

The crimes of these polytheists whom fighting was commanded against are mentioned in other related verses. Chapter 9 At Tawbah, verses 8-10:

“How [can there be a treaty] while, if they gain dominance over you, they do not observe concerning you any pact of kinship or covenant of protection? They satisfy you with their mouths, but their hearts refuse [compliance], and most of them are defiantly disobedient. They have exchanged the signs of Allāh for a small price and averted [people] from His way. Indeed, it was evil that they were doing. They do not observe toward a believer any pact of kinship or covenant of protection. And it is they who are the transgressors.”

And chapter 9 At Tawbah, verses 12-13:

“And if they break their oaths after their treaty and defame your religion, then combat the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight against a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?...”

Theses specific polytheists continuously broke their agreements and aided others against Islam. They began hostilities against the Muslims, prevented people from accepting Islam, expelled Muslims from Mecca and Masjid Al

Haram. At least eight times in the quoted verses their crimes against the Muslims are mentioned.

In chapter 9 Tawbah, verse 12, which was quoted earlier, the goal of fighting the “leaders of disbelief” is so they “cease” from their acts of aggression. Chapter 4 An Nisa, verse 75:

“And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, "Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for us from Yourself a helper?"”

These verses, like the rest, indicate the importance of adhering to specific conditions during times of war such as fighting only those who fight them first.

In addition, these polytheists were still offered many warnings and concessions. They were given a four-month period of respite and peace. Chapter 9 At Tawbah, verse 2:

“So travel freely, [O disbelievers], throughout the land [during] four months but know that you cannot cause failure to Allah…”

And chapter 9 At Tawbah, verse 5:

“And when the inviolable [four] months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush…”

This period of respite was provided to allow individuals the choice to either embrace Islam or to depart from the Arabian Peninsula in peace. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, was instructed to offer protection to any polytheists who sought it, ensuring they could hear the teachings of Islam without fear or coercion, or alternatively, leave the Arabian Peninsula safely without the threat of harm. Chapter 9 At Tawbah, verse 6:

“And if any one of the polytheists seeks your protection, then grant him protection so that he may hear the words of Allāh [i.e., the Qur’ān]. Then deliver him to his place of safety. That is because they are a people who do not know.”

The directive in the sword verse regarding the combat and elimination of polytheists was intended to be enacted only if they chose to remain in the

Arabian Peninsula beyond the four-month grace period without embracing Islam. It is noteworthy that a significant number of polytheists utilized this grace period to convert to Islam. As a result of this respite, hostilities ceased, and no blood was shed due to the sword verse, which served primarily as a deterrent against further violence, compelling the polytheists to either accept Islam or depart from the Arabian Peninsula peacefully.

In summary, the surrounding verses and the exemplary life of the Holy Prophet Muhammad, peace and blessings be upon him, provide the necessary context for the sword verse. These verses were specifically revealed to halt the aggression of certain hostile polytheists towards the Muslim community, and thus, they should not be indiscriminately applied to others in subsequent generations.

During fighting, accidental killings can occur, which Allah, the Exalted, addresses in the Holy Quran. Chapter 4 An Nisa, verse 92:

"And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave…"

In general, the practice of capturing individuals during conflicts and wars to enslave them was prevalent across the known world. Islam could not permit Muslims to gain an unfair disadvantage over their adversaries by forbidding the capture of individuals as slaves during warfare. Such a prohibition would

lead to an increase in the Muslim slave population while the non-muslim slave population would diminish. Consequently, Islam implemented measures to enhance the conditions of slaves, ensuring they were treated with the highest respect and care. Indeed, Allah, the Exalted, emphasized the importance of treating slaves with kindness, akin to family members. For instance, the Holy Prophet Muhammad, peace and blessings be upon him, instructed Muslims to provide their slaves with the same food they consume, to clothe them in similar garments, and to avoid overburdening them with excessive tasks, instead offering assistance in their daily responsibilities. This guidance is recorded in a Hadith found in Sahih Muslim, number 4313. Moreover, Islam sought to eliminate slavery entirely by establishing the act of freeing a slave as a highly virtuous deed, rewarded abundantly. For example, those who liberate their slaves for the sake of Allah, the Exalted, are promised salvation from Hell, as mentioned in a Hadith from Jami At Tirmidhi, number 1541. Additionally, Islam designated the first expiation for certain sins as the act of freeing a slave. For example, Chapter 4 An Nisa, verse 92:

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave…”

The application of these teachings within Islamic society led to the treatment of slaves as family members, ultimately resulting in the abolition of slavery as it was commonly practiced. Sadly, various forms of slavery, including financial slavery, persist in certain regions of the world. Consequently, Muslims have a responsibility to contribute to the complete eradication of such practices through their available resources, including financial assistance.

Chapter 4 An Nisa, verse 92:

“And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity…”

Even though Islam does not force people to give up their right, but it is often encouraged in Islam as it makes things easier for other people, such as cancelling the debt one is owed by another. One of the main Islamic principles is that a person is treated by Allah, the Exalted, in the same way they treat other people. For example, the one who shows mercy to others for the sake of Allah, the Exalted, will receive His mercy in both worlds. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4941. Sadly, in this time, due to ignorance, many muslims behave in the opposite manner and strive hard to extract their full rights and more from others. The one who behaves in this manner must fear that Allah, the Exalted, will treat them in the same manner on Judgement Day. It does not take a scholar to determine that if Allah, the Exalted, treated a person in this manner on Judgement Day, they will not succeed. Therefore, one must strive to make things easier for other people as much as possible, by giving up their rights for the sake of Allah, the Exalted. This will result in Allah, the Exalted, treating with them with leniency in both worlds also.

Chapter 4 An Nisa, verse 92:

“…But if the deceased was from a people at war with you and he was a believer - then [only] the freeing of a believing slave; and if he was from a people with whom you have a treaty - then a compensation payment presented to his family and the freeing of a believing slave. And whoever does not find [one or cannot afford to buy one] - then [instead], a fast for two months consecutively, [seeking] acceptance of repentance from Allah…”

Genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, as well as from those who have been harmed, provided that this does not result in additional complications. An individual must earnestly commit to refraining from repeating the same or similar transgressions and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, they should consistently adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles. As Allah, the Exalted, knows the intention, speech and actions of all people, He knows who has sincerely repented and who has not and He will therefore hold everyone accountable in both worlds. Chapter 4 An Nisa, verse 92:

“…And Allah is ever Knowing and Wise.”

Allah, the Exalted, then warns those who intentionally kill muslims. Chapter 4 An Nisa, verse 93:

“But whoever kills a believer intentionally - his recompense is Hell, wherein he will abide eternally, and Allah has become angry with him and has cursed him and has prepared for him a great punishment.”

It is important to note that remaining in Hell forever will not occur with a muslim. Therefore, this verse warns that if a muslim intentionally kills another muslim and fails to sincerely repent, they will leave this world without their faith and as a result they will suffer the same fate as a non-muslim. This outcome occurs as faith is like a plant which must be nourished with good actions, such as sincere repentance. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive adequate nourishment, such as sunlight will perish, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This is the greatest loss.

Generally speaking, a non-muslim will reside in Hell forever even though their life on Earth was for a limited time as their disbelief in Allah, the Exalted, directly challenged His Oneness, which is eternal. Therefore, the punishment of disbelief is also eternal in the hereafter.

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam.

Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, Allah, the Exalted, cautions muslims to avoid killing a muslim by investigating before fighting. Chapter 4 An Nisa, verse 94:

“O you who have believed, when you go forth [to fight] in the cause of Allah , investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer,"…”

This verse gives the criteria on which a person’s faith in Islam is established by law. Meaning, the one who offers the Islamic greeting of peace to others is considered a muslim by Islamic law and must be treated as one by others, unless they commit a clear act of disbelief. Generally speaking, a muslim should avoid the habit of judging the belief of others and instead concentrate on strengthening their own belief through the obedience of Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. They should gently advise others to avoid the acts which are considered disbelief and advise them to sincerely obey Allah, the Exalted, in order to strengthen their faith also. A muslim should always think about others in a positive way in every situation unless there is clear evidence against them, as this is an act of worship according to the Hadith found in Sunan Abu Dawud, number 4993. Chapter 4 An Nisa, verse 94:

“…when you go forth [to fight] in the cause of Allah , investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions…”

As obtaining spoils of war is lawful for muslim soldiers, some of them would be eager to fight others in order to obtain spoils. But Allah, the Exalted, warned them to avoid this attitude and instead ensure they instead strive to obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings so that they obtain His mercy in both worlds. This is far better than gaining some spoils of war.

Allah, the Exalted, then teaches a general lesson with a specific example. Chapter 4 An Nisa, verse 94:

"…and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allah are many acquisitions. You [yourselves] were like that before; then Allah conferred His favor upon you, so investigate…"

Allah, the Exalted, reminded the muslim soldiers that they were once in a vulnerable position whereby their faith was questioned also but through the favor of Allah, the Exalted, they faith was publicly established. Generally speaking, whenever one strives hard to learn and act on Islamic teachings so that they receive the favor of Allah, the Exalted, they must not look down upon others who do not act in a similar way. Instead, they must remember that they too were like those who did not concentrate on learning and acting on Islamic knowledge and through the mercy of Allah, the Exalted, they were guided to change their behaviour and concentrate on obeying Allah, the

Exalted, by correctly using the blessings He had granted them as outlined in Islamic teachings. Remembering one's past will ensure they avoid adopting pride and belittling the behaviour of others and instead it will encourage them to adopt a merciful attitude towards others who do not obey Allah, the Exalted, like they do. This merciful attitude is far more effective in encouraging others to obey Allah, the Exalted, then belittling them.

As Allah, the Exalted, is fully aware of the intentions, speech and actions of a person and will hold them accountable in both worlds, they must avoid questioning the faith of others, adopting pride and the attitude of belittling others, otherwise they will not obtain success. Chapter 4 An Nisa, verse 94:

"…Indeed Allah is ever, with what you do, Acquainted."

Allah, the Exalted, then encourages muslims to strive hard in His obedience by correctly using the blessings they have been granted as outlined in Islamic teachings, as it will lead to their benefit in both worlds. Chapter 4 An Nisa, verse 95:

"Not equal are those believers remaining [at home] - other than the disabled - and the mujahideen, [who strive and fight] in the cause of Allah with their wealth and their lives. Allah has preferred the mujahideen through their wealth and their lives over those who remain [behind], by degrees. And to

both Allah has promised the best [reward]. But Allah has preferred the mujahideen over those who remain [behind] with a great reward."

As long as one fulfils the obligatory duties which they have the strength to do, they will obtain reward in both worlds. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

But those who desire a greater reward in the form of peace of mind and success in both worlds must strive harder to please Allah, the Exalted, by correctly using all the blessings they have been granted as outlined in Islamic teachings. The more they do this, the greater their rank with Allah, the Exalted, and the more peace of mind they will be granted. This is because this attitude will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Therefore, the more one obeys Allah, the Exalted, the more peace of mind in both worlds they will obtain. Chapter 4 An Nisa, verses 95-96:

"…But Allah has preferred the mujahideen over those who remain [behind] with a great reward. Degrees [of high position] from Him and forgiveness and mercy…"

Therefore, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a strict dietary regimen. Just as this discerning patient can attain improved mental and physical health, so too can an individual who adheres to Islamic principles. This is because Allah, the Exalted, is the only One with the comprehensive knowledge necessary to help a person achieve a harmonious mental and physical state and to correctly place everything and everyone within their life. The understanding of human mental and physical states that society possesses will always fall short of achieving this goal, regardless of extensive research, as it cannot address every challenge an individual may encounter. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the proper arrangement of everything and everyone within one's life, due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this profound knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the lives of those who utilize the blessings they have received in accordance with Islamic teachings compared to those who do not. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place their trust in their doctors, Allah, the Exalted, encourages individuals to contemplate the teachings of Islam to recognize their beneficial impact on their lives. He does not demand blind faith in these teachings; rather, He desires that individuals acknowledge their validity through clear evidence. However, this necessitates an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verses 95-96:

“…But Allah has preferred the mujahideen over those who remain [behind] with a great reward. Degrees [of high position] from Him and forgiveness and mercy…”

As earning this higher reward involves correctly using the blessings one has been granted as outlined in Islamic teachings and is therefore not connected to possessing many worldly blessings, no one is left with an excuse to avoid striving hard for this higher reward. As Allah, the Exalted, does not expect perfection, the one who strives hard to obey Him and sincerely repents from

any sins they happen to commit, will find Him forgiving and merciful. Chapter 4 An Nisa, verse 96:

“…And Allah is ever Forgiving and Merciful.”

Genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. It is essential to make a heartfelt commitment to refrain from repeating the same or similar transgression and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must consistently adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

Allah, the Exalted, then warns those who persist on His disobedience by misusing the blessings they have been granted, of facing the consequences of their actions. Chapter 4 An Nisa, verse 97:

“Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land."…”

Generally speaking, Allah, the Exalted, warns people from adopting the wrong mindset whereby they justify their disobedience to Him, such as blaming the society they live in. Sadly, many muslims have adopted this attitude whereby they justify their sins by blaming the non-muslim society they live in and the constant temptations towards sins which have become widespread in every society. This excuse will not be accepted by Allah, the Exalted, as every person has been granted the strength to fulfil the commands of Allah, the Exalted, and avoid His prohibitions. Allah, the Exalted, does not burden a person with commands and prohibitions they cannot fulfill. Chapter 2 Al Baqarah, verse 286:

“Allāh does not charge a soul except [with that within] its capacity…”

And chapter 4 An Nisa, verse 97:

“…They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?"…”

In order to overcome the temptations and invitations towards the disobedience of Allah, the Exalted, found within society today and instead persist on the obedience of Allah, the Exalted, by correctly using the blessings one has been granted as outlined in Islamic teachings, one must adopt strong faith. Strong faith is essential for maintaining unwavering

obedience to Allah, the Exalted, in all circumstances, whether in times of ease or hardship. This strong faith is cultivated through the study and application of the clear signs and evidence presented in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Such knowledge illustrates that earnest obedience to Allah, the Exalted, leads to tranquility in both this life and the hereafter. Conversely, individuals who neglect Islamic teachings tend to develop weak faith, making them more susceptible to disobeying Allah when their personal desires clash with His obedience. They overlook that forsaking their desires in favor of divine obedience ultimately results in inner peace in both worlds. Hence, it is crucial to strengthen one's faith through the acquisition and practice of Islamic knowledge, ensuring a steadfast commitment to obedience to Allah, the Exalted, at all times. This will ensure one correctly uses the blessings they have been granted, as outlined by Islamic principles, leading to a harmonious mental and physical state and it will ensure they correctly place everything and everyone within their life.

But those who fail to adopt strong faith and instead ignore Islamic teachings will inevitably be tempted into disobeying Allah, the Exalted, by misusing the blessings they have been granted. As this person intentionally chose to disobey Allah, the Exalted, even though they were granted the strength to obey Him, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. Therefore, their attitude will lead them to a life full of stress and mental disorders, such as depression and addictions. If they persist on this behaviour, then the punishment they will face in the hereafter will be far worse. Chapter 4 An Nisa, verse 97:

“…For those, their refuge is Hell - and evil it is as a destination.”

Chapter 4 An Nisa, verse 97:

“Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.”

It is important to note that this verse refers to migrating away from societies which forcibly prevent a muslim from practicing their faith, such as offering the five daily obligatory prayers. It does not refer to muslims migrating away from non-muslim societies who do not forcibly prevent them from practicing their faith.

In this time of open tribulations which Muslims are constantly bombarded with, some often state that the key to escaping them is to move away, such as moving to an Islamic nation, or to self-isolate oneself and their family, such as homeschooling. Even though these possible solutions are not bad, as they can help to a certain degree in escaping the temptations and tribulations of this world, but they are not the main solution. The issue with adopting an escape-type mentality is that unless one moves into an isolated cave with their family and never emerges, it is not possible to constantly escape these temptations and tribulations. Sooner or later, a Muslim will have to face them in some shape or form. For example, there is no doubt that single gender schools do better in their results than mix schools, yet a

day will certainly come when a student will encounter the opposite gender during their life. In this day and age of social media, one does not even need to leave their bedroom in order to fall into evil temptations and tribulations. Even if a family moves to an Islamic country, which seems impossible to find nowadays, none the less, they will still face these tribulations and temptations, as every country and city has their own kind of tribulations and temptations. Does the pilgrim and traveler not see the injustice and unfairness that even occurs in Mecca and Medina?

It is frequently noted that Muslims from more traditional backgrounds tend to encounter greater challenges and temptations when they travel to Western countries compared to those who were born and raised in the West. This phenomenon occurs because these individuals, having lived in more conservative environments, are often overwhelmed by the new temptations they face upon entering the West. Consequently, they may find it easier to succumb to these challenges than those who have grown up in such an environment. Thus, adopting a mentality of avoidance is not a viable solution in contemporary society.

The key to effectively navigating these challenges, as emphasized by Islamic teachings, lies in cultivating a robust faith through the acquisition and application of Islamic knowledge, as well as imparting this understanding to future generations. A strong faith equips Muslims to remain steadfast against temptations and trials, regardless of their surroundings, by utilizing the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

This educational approach will enlighten young Muslims about the rationale behind the prohibitions in Islam. A mentality focused solely on avoidance will not provide this essential education; rather, it merely restricts access to temptations and challenges, akin to a criminal who is confined in prison. Once released, the individual may revert to their previous behavior unless they have undergone proper education. Similarly, young Muslims possess natural desires that are intensified by worldly temptations, and without adequate education, they are likely to falter when faced with tests.

When individuals are informed of a prohibition without understanding the reasoning behind it, they are less inclined to follow the rule and may be easily misled. In contrast, those who comprehend the rationale for the prohibition are more likely to comply. For instance, a person who recognizes the detrimental effects of alcohol—such as its harm to physical and mental health, its association with criminal behavior, conflicts, violence, and its financial repercussions, as well as the adverse outcomes of addiction that can ruin relationships and lives—is more apt to avoid it than someone who is aware of the prohibition but lacks insight into its underlying reasons.

In summary, Muslims should take proactive measures to protect themselves and their families from trials and harmful temptations. However, it is essential to understand that the foundational step in this endeavor is education. By learning and applying the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, individuals can grasp the wisdom behind Islamic prohibitions and thereby strengthen their faith. This understanding will enable them to remain obedient to Allah, the Exalted, in all situations, ensuring that they utilize their blessings in ways that are pleasing to Him. Chapter 15 Al Hijr, verses 39-40:

"[Iblees] said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them [i.e., mankind] on earth, and I will mislead them all. Except, among them, Your sincere servants.""

As Allah, the Exalted, does not expect people to act beyond their own ability, He pardons those who are forced to disobey Him. Chapter 4 An Nisa, verses 98-99:

“Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way. For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.”

But as this situation is rare within the world, muslims must avoid making excuses for persisting on the disobedience of Allah, the Exalted, such as blaming the temptations and invitations to evil found within the non-muslim society they live in. Chapter 4 An Nisa, verse 100:

“And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance…”

As advised in a Hadith found in Sunan An Nasai, number 2527, the best migration in this day and age, is to migrate away from the disobedience of Allah, the Exalted. Therefore, one must migrate away from these temptations and invitations spiritually, instead of physically migrating away from the non-muslim society they live in. Whoever behaves in this way will find plenty of support from Allah, the Exalted, which will aid them in remaining firm on His obedience, such as good companionship. Chapter 29 Al Ankabut, verse 9:

"And those who believe and do righteous deeds - We will surely admit them among the righteous."

And if a muslim is prevented from practicing their faith by their society and therefore migrates away from it will also find many societies which do not prevent them from practicing their faith. In this case, one must never fear a lack of provision or death, as both are in the control of Allah, the Exalted, and therefore the one who sincerely obeys Him will be provided for in ways they could not imagine. Chapter 65 At Talaq, verses 2-3:

"…And whoever fears Allah - He will make for him a way out. And will provide for him from where he does not expect. And whoever relies upon Allah - then He is sufficient for him…"

The one who dies on the obedience of Allah, the Exalted, such as migrating from His sake, will find they are recompensated in a way which far exceeds any worldly blessing they could have obtained if they chose to disobey Allah, the Exalted. Chapter 4 An Nisa, verse 100:

"…And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah…"

This verse was revealed over an event which is discussed in Imam Muhammad Kandhlawi's, Hayatus Sahabah, Volume 1, Pages 365-367.

Dhamra, may Allah be pleased with him, was a wealthy blind man of Mecca who accepted Islam. Even though he was exempt from the obligatory duty of migrating to Medina, because of his disability, he desired to gain the reward and join the Holy Prophet Muhammad, peace and blessings be upon him. He died during his migration and verse 100 was revealed about him.

As Allah, the Exalted, does not demand perfection from people when they migrate away from His disobedience and instead strive to obey Him, by correctly using the blessings they have been granted as outlined in Islamic teachings, will be forgiven for whatever sins they happen to commit, as long as they do not persist on them. Chapter 3 Alee Imran, verse 135:

“And those who, when they commit an immorality or wrong themselves [by transgression], remember Allah and seek forgiveness for their sins - and who can forgive sins except Allah ? - and [who] do not persist in what they have done while they know.”

And chapter 4 An Nisa, verse 100:

“…And Allah is ever Forgiving and Merciful.”

After discussing migrating, Allah, the Exalted, grants a general concession for those who travel. Chapter 4 An Nisa, verses 101-102:

“And when you travel throughout the land, there is no blame upon you for shortening the prayer, [especially] if you fear that those who disbelieve may disrupt [or attack] you. Indeed, the disbelievers are ever to you a clear enemy. And when you are among them and lead them in prayer, let a group of them stand [in prayer] with you and let them carry their arms. And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms. Those who disbelieve wish that you would neglect your weapons and your baggage so they could come down upon you in one [single] attack. But there is no blame upon you, if you

are troubled by rain or are ill, for putting down your arms, but take precaution. Indeed, Allah has prepared for the disbelievers a humiliating punishment."

As Islam is the perfect code of conduct, it takes into consideration extenuating circumstances and as a result Allah, the Exalted, granted many concessions in respect to the obligatory duties, such as the five daily obligatory prayers. This is another powerful reminder that every obligatory duty imposed on people is within their strength to fulfil as Allah, the Exalted, never imposes a duty someone cannot fulfil, as people have been granted concessions in extenuating circumstances. Chapter 2 Al Baqarah, verse 286:

"Allāh does not charge a soul except [with that within] its capacity…"

One must therefore avoid adopting a lazy attitude whereby they claim they are trying their best to fulfill their obligatory duties even though they are not. If one tried their best they would undoubtedly fulfill all their obligatory duties correctly as outlined in Islamic teachings, as they have been granted the strength and ability to do so.

In addition, the fact that Allah, the Exalted, has granted concessions in extenuating circumstances is another proof of the divine origin of Islam as Allah, the Exalted, alone has the knowledge to take into consideration every

situation and circumstance and therefore the perfect code of conduct of Islam must be from Him.

Furthermore, it is important to note that Allah, the Exalted, granted a concession for the obligatory prayers by reducing them when one travels or by changing the method in which they are offered during a time of fear, but He did not give permission to abandon them, even in these cases. This highlights the importance of establishing the obligatory prayers, especially, in normal situations.

The establishment of obligatory prayers entails performing them in accordance with their complete conditions and proper etiquette, including timely observance. The significance of establishing these prayers is frequently emphasized in the Holy Quran, as it serves as the most vital practical demonstration of one's faith in Allah, the Exalted. Furthermore, the daily prayers, which are distributed throughout the day, serve as a continual reminder of the Day of Judgment and facilitate preparation for it, with each phase of the obligatory prayer symbolically linked to that Day. When an individual stands upright in prayer, it reflects how they will present themselves before Allah, the Exalted, on Judgment Day. Chapter 83 Al Mutaffifin, verses 4-6:

"Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?"

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully adhere to the commands of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of the invitation that individuals will receive to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not properly submit to Him throughout their earthly existence—by obeying His commands in all areas of their lives—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

Kneeling in prayer serves as a poignant reminder of the posture one will assume before Allah, the Exalted, on the Day of Judgment, filled with apprehension about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This obedience involves using the blessings one has been granted in ways pleasing to Him as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him.

As the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Jami At Tirmidhi, number 2618, that the difference between belief and disbelief is abandoning the obligatory prayers, the one who fails to offer the obligatory prayers must fear they will leave this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and survive. Just as a plant that does not receive adequate nourishment, such as sunlight, will wither and die, so too can an individual's faith diminish

and even die, if it is not nourished by acts of obedience. This represents the most significant loss.

Finally, as Allah, the Exalted, commanded for the congregational prayers to be established even in the time of war and fear, it indicates the importance of attending the Mosques for the congregational prayers, especially, in normal situations.

The Holy Quran indicates the importance of offering the obligatory prayers with congregation, usually at a Mosque. Chapter 2 Al Baqarah, verse 43:

"…and bow with those who bow [in worship and obedience]."

Indeed, based on this verse and the Hadiths of the Holy Prophet Muhammad, peace and blessings be upon him, several esteemed scholars have deemed it mandatory for Muslim men to attend congregational prayers. For instance, a Hadith recorded in Sunan Abu Dawud, number 550, explicitly indicates that Muslims who neglect to perform their obligatory prayers in congregation at the Mosque are regarded as hypocrites by the Companions, may Allah be pleased with them. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, even warned of burning the homes of men who failed to attend these prayers without a legitimate excuse, as confirmed in a Hadith from Sahih Muslim, number 1482. Muslims who are able to fulfill this significant obligation should do so and should not deceive themselves by

claiming that other good deeds, such as assisting their families with household tasks, can substitute for it. While this practice is indeed a tradition of the Holy Prophet Muhammad, peace and blessings be upon him, as noted in a Hadith from Sahih Bukhari, number 676, it is crucial not to misprioritise his traditions based on personal preferences. Those who do so are not adhering to his teachings but are instead following their own inclinations, even if they engage in commendable actions. The same Hadith concludes by stating that when the time for the obligatory prayer arrived, the Holy Prophet Muhammad, peace and blessings be upon him, would proceed to the Mosque.

Chapter 4 An Nisa, verse 101:

“…Indeed, the disbelievers are ever to you a clear enemy.”

This refers to the non-muslims at the time of the Holy Prophet Muhammad, peace and blessings be upon him, who strived hard against Islam. But generally speaking, it is important for muslims to understand that as non-muslims live by a different code of conduct, what is acceptable to them may not be acceptable to muslims. Therefore, non-muslims will either directly or indirectly encourage a muslim to disobey Allah, the Exalted, by misusing the blessings they have been granted, even if they do not intend this. Therefore, close friendship with non-muslims is discouraged in Islam. It is essential to recognize the distinction between maintaining healthy social interactions and forming deep friendships with non-muslims. A deep friendship invariably impacts an individual, often subconsciously, and may lead one to compromise their beliefs out of affection for their friend. In contrast, positive

social behavior does not reach this depth. Consequently, Muslims should cultivate good character and conduct with everyone, while reserving deep friendships for those who inspire them to sincerely obey Allah, the Exalted. This supportive bond can only be fostered between Muslims.

Chapter 4 An Nisa, verse 102:

"…And when they have prostrated, let them be [in position] behind you and have the other group come forward which has not [yet] prayed and let them pray with you, taking precaution and carrying their arms…"

This verse indicates the importance of correctly trusting in Allah, the Exalted. Placing trust in Allah, the Exalted, entails utilizing the resources He has granted in accordance with Islamic teachings, while also accepting that Allah, the Exalted, will determine the most favorable outcome, even if the reasoning behind His decisions is not immediately apparent. For instance, an individual suffering from illness should seek out permissible medical treatments and subsequently accept the decision of Allah, the Exalted, regarding their recovery. Thus, true trust in Allah, the Exalted, does not mean neglecting the resources at one's disposal.

In addition, an important principle of Islam which is connected to trusting in Allah, the Exalted, is that muslims must fulfill two important tasks in order to achieve a positive change within the world. The first is to establish and fulfil

the rights of Allah, the Exalted, such as the obligatory prayers, and the rights of people. The second important task is to take into consideration worldly events, such as the widespread oppression of innocent people, and react to it in an appropriate manner, such as holding demonstrations and appealing to politicians and the government to intervene. Sadly, many muslims have adopted an extreme attitude whereby they only do one of these two important tasks while falsely believing they will be able to change the world in a positive way. Some muslims believe they must dedicate all their time to worshipping Allah, the Exalted, and He will fix the oppression that occurs within the world without any effort on their part. The other extreme is that people deal with worldly events, such as the oppression of innocent people, by holding demonstrations and urging their governments to intervene, yet they fail to fulfil the basic rights of Allah, the Exalted, such as the obligatory prayers. Neither extreme attitude will cause the positive change within the world which is needed. Instead, one must observe the lives of the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, to understand that success is granted when people combine fulfilling the rights of Allah, the Exalted, such as the obligatory prayers, and the rights of people but also deal with external worldly events, such as the oppression of people, in appropriate ways and according to their means.

As discussed earlier, those who correctly establish their obligatory prayers will be reminded of their accountability on the Day of Judgement. As a result, they will strive to practically prepare for it. Chapter 4 An Nisa, verse 103:

"And when you have completed the prayer, remember Allah standing, sitting, or [lying] on your sides…"

This practical preparation for one's accountability on the Day of Judgement involves remembering Allah, the Exalted, in one's intention, by only acting in order to please Him. The one who acts for any other reason will not gain any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Preparing for the accountability on Judgement Day also involves remembering Allah, the Exalted, in one's words, by speaking what is good or remaining silent. And it involves remembering Allah, the Exalted, in one's actions, by correctly using the blessings one has been granted as outlined in Islamic teachings. The one who remembers Allah, the Exalted, in this way will obtain a balanced mental and physical state and they will correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

Allah, the Exalted, then reminds muslims that in normal situations, they must establish their obligatory prayers in the normal way, an aspect of this is offering them on time, as extenuating circumstances can cause one to delay their prayers, even though they must at all times be offered within their time period. Chapter 4 An Nisa, verse 103:

"…But when you become secure, re-establish [regular] prayer. Indeed, prayer has been decreed upon the believers at specified times."

In fact, It has been recommended in a Hadith recorded in Sahih Muslim, number 252, that performing the obligatory prayers at their designated times is among the most cherished actions in the sight of Allah, the Exalted. This indicates that postponing these prayers beyond their appointed times or neglecting them entirely is considered one of the most detestable actions by Allah, the Exalted.

Many interpret the subsequent verse of the Holy Quran as addressing individuals who delay their obligatory prayers without justification. This has been discussed in Tafseer Ibn Kathir, volume 10, pages 603-604. Chapter 107 Al Ma'un, verses 4-5:

"So woe to those who pray. [But] who are heedless of their prayer."

In this context, Allah, the Exalted, has explicitly condemned those who embrace this wicked characteristic. How can an individual achieve success in this life or the hereafter if they have been distanced from the mercy of Allah, the Exalted? The Holy Prophet Muhammad, peace and blessings be upon him, stated in a Hadith recorded in Sunan An Nasai, number 512, that postponing obligatory prayers without a valid reason is indicative of hypocrisy. Therefore, one must avoid behaving like a hypocrite, otherwise they will be counted as one of them in both worlds. This has been indicated in a Hadith found in Sunan Abu Dawud, number 4031.

As Allah, the Exalted, was discussing some aspects of fighting the enemy, He teaches a general lesson using a specific example. Chapter 4 An Nisa, verse 104:

“And do not weaken in pursuit of the enemy. If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not…”

The one who believes in Allah, the Exalted, will always have the powerful incentive of obtaining reward and peace of mind from Allah, the Exalted, in both worlds and as a result they will remain patient in times of difficulty and grateful in times of ease. Gratitude in intention is demonstrated by acting solely to please Allah, the Exalted. Gratitude in speech is expressed through speaking positively or choosing to remain silent. Gratitude in actions entails utilizing the blessings one has received in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Furthermore, patience is characterized by refraining from complaints in both speech and actions, while steadfastly adhering to the obedience of Allah, the Exalted, with the belief that He always selects what is best for them, even if it is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted. This divine favor ultimately results in tranquility in both this life and the hereafter. This guidance is reflected in a Hadith recorded in Sahih Muslim, number 7500.

Whereas, the one who does not believe in Allah, the Exalted, or possesses weak faith, will not have the incentive of obtaining peace of mind and success in both worlds through the sincere obedience of Allah, the Exalted. As a result, they will misuse the blessings they have been granted. This will cause them to obtain an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. Their attitude will therefore lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries.

One must therefore adopt strong faith so that they appreciate the incentive of sincerely obeying Allah, the Exalted, as it leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 104:

"…If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not…"

Strong faith is essential for maintaining steadfastness in obeying Allah, the Exalted, in all circumstances, whether in times of comfort or hardship. This robust faith is cultivated through the understanding and application of the clear proofs and teachings found in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illustrate that sincere obedience to Allah, the Exalted, fosters tranquility in both this life and the hereafter. Conversely, those who remain uninformed about Islamic principles are likely to possess weak faith. Such individuals may easily disregard the advice, commands and prohibitions of Allah, the Exalted, when their personal desires conflict with divine guidance, failing to recognize that surrendering their desires in favor of obedience to Allah, the Exalted, brings about peace of mind in both worlds. Thus, it is imperative to attain certainty of faith by acquiring and implementing Islamic knowledge, ensuring unwavering obedience to Allah, the Exalted, at all times. This process involves utilizing the blessings one has been given in accordance with Islamic teachings, which will lead to achieving peace of mind in both worlds by fostering a balanced mental and physical state and by correctly placing everything and everyone within their life.

Chapter 4 An Nisa, verse 104:

"…If you should be suffering - so are they suffering as you are suffering, but you expect from Allah that which they expect not…"

It is important to note that a muslim must adopt real hope in Allah, the Exalted, and avoid wishful thinking as it has no value in Islam. Wishful thinking refers to the persistence in disobeying Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this life and the hereafter. In contrast, genuine hope entails actively striving to obey Allah, the Exalted, which includes utilizing the blessings bestowed upon them in accordance with Islamic principles and making efforts to improve one's conduct in respect to Allah, the Exalted, and people. Only then can one rightfully hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Therefore, it is essential to recognize this difference and to cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted,, steering clear of wishful thinking, as the latter will not benefit them in this life or in the next.

As Allah, the Exalted, knows the intentions, speech and actions of people, He will grant peace of mind to those who sincerely strive in His obedience. Chapter 4 An Nisa, verse 104:

"…And Allah is ever Knowing and Wise."

Chapter 4 – An Nisa, Verses 105-126

إِنَّآ أَنزَلۡنَآ إِلَيۡكَ ٱلۡكِتَٰبَ بِٱلۡحَقِّ لِتَحۡكُمَ بَيۡنَ ٱلنَّاسِ بِمَآ أَرَىٰكَ ٱللَّهُۚ وَلَا تَكُن لِّلۡخَآئِنِينَ
خَصِيمٗا ١٠٥

وَٱسۡتَغۡفِرِ ٱللَّهَۖ إِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ١٠٦

وَلَا تُجَٰدِلۡ عَنِ ٱلَّذِينَ يَخۡتَانُونَ أَنفُسَهُمۡۚ إِنَّ ٱللَّهَ لَا يُحِبُّ مَن كَانَ خَوَّانًا أَثِيمٗا ١٠٧

يَسۡتَخۡفُونَ مِنَ ٱلنَّاسِ وَلَا يَسۡتَخۡفُونَ مِنَ ٱللَّهِ وَهُوَ مَعَهُمۡ إِذۡ يُبَيِّتُونَ مَا لَا يَرۡضَىٰ مِنَ
ٱلۡقَوۡلِۚ وَكَانَ ٱللَّهُ بِمَا يَعۡمَلُونَ مُحِيطًا ١٠٨

هَٰٓأَنتُمۡ هَٰٓؤُلَآءِ جَٰدَلۡتُمۡ عَنۡهُمۡ فِي ٱلۡحَيَوٰةِ ٱلدُّنۡيَا فَمَن يُجَٰدِلُ ٱللَّهَ عَنۡهُمۡ يَوۡمَ
ٱلۡقِيَٰمَةِ أَم مَّن يَكُونُ عَلَيۡهِمۡ وَكِيلٗا ١٠٩

وَمَن يَعۡمَلۡ سُوٓءًا أَوۡ يَظۡلِمۡ نَفۡسَهُۥ ثُمَّ يَسۡتَغۡفِرِ ٱللَّهَ يَجِدِ ٱللَّهَ غَفُورٗا رَّحِيمٗا ١١٠

وَمَن يَكۡسِبۡ إِثۡمٗا فَإِنَّمَا يَكۡسِبُهُۥ عَلَىٰ نَفۡسِهِۦۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمٗا ١١١

وَمَن يَكۡسِبۡ خَطِيٓـَٔةً أَوۡ إِثۡمٗا ثُمَّ يَرۡمِ بِهِۦ بَرِيٓـٔٗا فَقَدِ ٱحۡتَمَلَ بُهۡتَٰنٗا وَإِثۡمٗا مُّبِينٗا ١١٢

وَلَوۡلَا فَضۡلُ ٱللَّهِ عَلَيۡكَ وَرَحۡمَتُهُۥ لَهَمَّت طَّآئِفَةٞ مِّنۡهُمۡ أَن يُضِلُّوكَ وَمَا يُضِلُّونَ
إِلَّآ أَنفُسَهُمۡۖ وَمَا يَضُرُّونَكَ مِن شَيۡءٖۚ وَأَنزَلَ ٱللَّهُ عَلَيۡكَ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَعَلَّمَكَ
مَا لَمۡ تَكُن تَعۡلَمُۚ وَكَانَ فَضۡلُ ٱللَّهِ عَلَيۡكَ عَظِيمٗا ١١٣

۞ لَّا خَيۡرَ فِي كَثِيرٖ مِّن نَّجۡوَىٰهُمۡ إِلَّا مَنۡ أَمَرَ بِصَدَقَةٍ أَوۡ مَعۡرُوفٍ أَوۡ إِصۡلَٰحِۭ بَيۡنَ
ٱلنَّاسِۚ وَمَن يَفۡعَلۡ ذَٰلِكَ ٱبۡتِغَآءَ مَرۡضَاتِ ٱللَّهِ فَسَوۡفَ نُؤۡتِيهِ أَجۡرًا عَظِيمٗا ١١٤

وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ
وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ١١٥

إِنَّ ٱللَّهَ لَا يَغۡفِرُ أَن يُشۡرَكَ بِهِۦ وَيَغۡفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُۚ وَمَن يُشۡرِكۡ بِٱللَّهِ فَقَدۡ ضَلَّ
ضَلَٰلَۢا بَعِيدًا ١١٦

إِن يَدۡعُونَ مِن دُونِهِۦٓ إِلَّآ إِنَٰثٗا وَإِن يَدۡعُونَ إِلَّا شَيۡطَٰنٗا مَّرِيدٗا ١١٧

لَّعَنَهُ ٱللَّهُۘ وَقَالَ لَأَتَّخِذَنَّ مِنۡ عِبَادِكَ نَصِيبٗا مَّفۡرُوضٗا ١١٨

وَلَأُضِلَّنَّهُمۡ وَلَأُمَنِّيَنَّهُمۡ وَلَأٓمُرَنَّهُمۡ فَلَيُبَتِّكُنَّ ءَاذَانَ ٱلۡأَنۡعَٰمِ وَلَأٓمُرَنَّهُمۡ
فَلَيُغَيِّرُنَّ خَلۡقَ ٱللَّهِۚ وَمَن يَتَّخِذِ ٱلشَّيۡطَٰنَ وَلِيّٗا مِّن دُونِ ٱللَّهِ فَقَدۡ خَسِرَ
خُسۡرَانٗا مُّبِينٗا ١١٩

يَعِدُهُمۡ وَيُمَنِّيهِمۡۖ وَمَا يَعِدُهُمُ ٱلشَّيۡطَٰنُ إِلَّا غُرُورًا ١٢٠

أُوْلَٰٓئِكَ مَأۡوَىٰهُمۡ جَهَنَّمُ وَلَا يَجِدُونَ عَنۡهَا مَحِيصٗا ١٢١

وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا
ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ١٢٢

لَّيْسَ بِأَمَانِيِّكُمْ وَلَآ أَمَانِيِّ أَهْلِ ٱلْكِتَٰبِ ۗ مَن يَعْمَلْ سُوٓءًا يُجْزَ بِهِۦ وَلَا يَجِدْ لَهُۥ
مِن دُونِ ٱللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٣﴾

وَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ مِن ذَكَرٍ أَوْ أُنثَىٰ وَهُوَ مُؤْمِنٌ فَأُو۟لَٰٓئِكَ يَدْخُلُونَ
ٱلْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُۥ لِلَّهِ وَهُوَ مُحْسِنٌ وَٱتَّبَعَ مِلَّةَ إِبْرَٰهِيمَ حَنِيفًا ۗ وَٱتَّخَذَ
ٱللَّهُ إِبْرَٰهِيمَ خَلِيلًا ﴿١٢٥﴾

وَلِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ بِكُلِّ شَىْءٍ مُّحِيطًا ﴿١٢٦﴾

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate.

And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.

And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.

They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah, and He is with them [in His knowledge] when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing.

Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?

And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful.

And whoever earns [i.e., commits] a sin only earns it against himself. And Allah is ever Knowing and Wise.

But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.

And if it was not for the favor of Allah upon you, [Prophet Muhammad, peace and blessings be upon him], and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know. And ever has the favor of Allah upon you been great.

No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.

And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.

Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills. And he who associates others with Allah has certainly gone far astray.

They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan.

Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion.

And I will mislead them, and I will arouse in them desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah." And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss.

He [Satan] promises them and arouses desire in them. But Satan does not promise them except delusion.

The refuge of those will be Hell, and they will not find from it an escape.

But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever. [It is] the promise of Allah, [which is] truth, and who is more truthful than Allah in statement.

It [i.e., Paradise] is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.

And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed.

And who is better in religion than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend.

And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing."

The purpose of divine teachings is to guide people to make the correct decisions in every situation so that they correctly use every blessing they have been granted. This will lead to peace of mind in both worlds, through achieving a balanced mental and physical state and correctly placing everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Chapter 4 An Nisa, verse 105:

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you…”

In addition, divine teachings consist of laws and the wisdom required to implement these laws correctly so that justice and peace spreads within society. As Allah, the Exalted, alone knows all things, He is the only One who can provide this guidance, which leads to peace within an individuals life and within the wider society. All man-made codes of conduct will never achieve this goal due to a lack of knowledge, experience, foresight and biases.

Consequently, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a strict dietary regimen. Just as this discerning patient can attain improved mental and physical well-being, so too can an individual who accepts and practices Islamic principles. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place their trust in their physician, Allah, the Exalted,

however, encourages individuals to contemplate the teachings of Islam to recognize the positive impact they have on their lives. He does not require blind faith in these teachings; rather, He desires that individuals discern their validity through clear evidence. This, however, necessitates an open and impartial mindset when engaging with the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Chapter 4 An Nisa, verse 105:

“Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], the Book with purpose so you may judge between the people by that which Allah has shown you…”

This verse indicates that when one sincerely learns and acts on Islamic teachings they will gain insight, through which Allah, the Exalted, will show them the reality of different situations so that they can make the right choices which leads them to peace of mind. Whereas, the one who ignores Islamic teachings will obtain internal blindless and as a result they will not be able to see and determine the right choice to make in every worldly or religious situation they face. This attitude will cause them to make the wrong choices, which will prevent them from achieving peace of mind.

Allah, the Exalted, then warns muslims through the Holy Prophet Muhammad, peace and blessings be upon him, to avoid compromising on Islamic teachings for the sake of pleasing people and obtaining worldly things, such as wealth, as this will prevent them from achieving peace of mind. Chapter 4 An Nisa, verse 105:

“…And do not be for the deceitful an advocate.”

A muslim must always remember that pleasing people while disobeying Allah, the Exalted, will cause them to misuse the blessings they have been

granted. This will lead them to an unbalanced mental and physical state, it will cause them to misplace everything and everyone within their life and prevent them from adequately preparing for their accountability on the Day of Judgement. Therefore, pleasing people while disobeying Allah, the Exalted, only leads to trouble, stress and difficulties in both worlds. In addition, people will not protect them from the punishment of Allah, the Exalted, but if one obeys Allah, the Exalted, even if it leads to displeasing people, then Allah, the Exalted, will protect them from the negative effects of people, through peace of mind, even if this protection is not obvious to them. Furthermore, as it is near impossible to please people, the one who acts to please people while disobeying Allah, the Exalted, will inevitably not please Allah, the Exalted, or people. Finally, it is important to remember that the one who acts in order to please people will not obtain reward from Allah, the Exalted, even if they do a good deed. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 4 An Nisa, verse 105:

"…And do not be for the deceitful an advocate."

One must avoid this situation by adopting good companionship. According to a Hadith recorded in Sunan Abu Dawud, number 4833, it is stated that a Muslim tends to emulate the lifestyle of their companions. This indicates that individuals may unconsciously adopt the traits, whether positive or negative, exhibited by those around them. Consequently, it is essential for a Muslim to seek the company of individuals who inspire them to adhere to the commands of Allah, the Exalted, which involves utilizing the blessings they have received in accordance with Islamic principles. Chapter 4 An Nisa, verse 105:

“…And do not be for the deceitful an advocate.”

This verse also warns people to adopt the correct behaviour towards their companions whereby they warn them against bad things and advise them to do good things. Sadly, due to ignorance, many people have misunderstood the definition of a good companion, such as a relative or friend. They believe that a good companion blindly comforts and supports their companion in every situation, even when they are wrong. They believe that constructively criticizing their companion contradicts the definition of a good companion and as a result they only agree with everything their companion does and says, even when they are wrong. One must avoid this ignorant attitude as a good companion is the one who desires for their companion to achieve peace of mind in both worlds. This is only possible when they warn them against bad things and advise them to do good things so that they correctly use the blessings they have been granted as outlined in Islamic teachings. Therefore, one must strive to be a good companion to others, even if their actions, such as their constructive criticism, contradicts the feelings and desires of their companions. The one who adopts the wrong attitude will find that their relationship will become a source of trouble for them in both worlds, as they encouraged each other to misuse the blessings they had been granted. Chapter 43 Az Zukhruf, verse 67:

“Close friends, that Day, will be enemies to each other, except for the righteous.”

Chapter 4 An Nisa, verses 105-106:

"…And do not be for the deceitful an advocate. And seek forgiveness of Allah…"

One must therefore sincerely repent from compromising on their faith in order to please people and from adopting bad companionship and instead strive to correctly use the blessings they have been granted as outlined in Islamic teachings and strive to adopt good companions.

Generally speaking, genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, as well as from any individuals who have been harmed, provided that this does not result in additional complications. It is essential to make a heartfelt commitment to refrain from repeating the same or similar transgressions and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Furthermore, one must consistently adhere to the commands of Allah, the Exalted, by appropriately utilizing the blessings He has bestowed, in accordance with Islamic principles.

The one who seeks the forgiveness of Allah, the Exalted, and corrects their behaviour in this way will obtain the forgiveness and mercy of Allah, the Exalted. Chapter 4 An Nisa, verse 106:

“And seek forgiveness of Allah. Indeed, Allah is ever Forgiving and Merciful.”

As the command to seek forgiveness is directed at the Holy Prophet Muhammad, peace and blessings be upon him, even though he was divinely protected from committing sins, it further highlights the importance of sincere repentance for muslims.

In addition, the one who adopts bad companions will inevitably make excuses for their bad conduct and if they persist on this attitude they will become blind to the evil actions of their bad companions. The one who reaches this level will inevitably join their bad friends in their evil actions. Chapter 4 An Nisa, verse 107:

“And do not argue on behalf of those who deceive themselves. Indeed, Allah loves not one who is a habitually sinful deceiver.”

This verse therefore warns muslims to fulfil the rights of people but place their loyalty with Allah, the Exalted, alone. The one who places their loyalty with people, such as family and friends, will inevitably adopt this attitude whereby they excuse the bad conduct of their companions out of blind loyalty to them. Whereas, the one who is loyal only to Allah, the Exalted, will prioritize His obedience over all else and as a result they will warn their companions against bad behaviour and never make excuses for their bad

conduct nor support them in their evil actions. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

If one fails to place their loyalty with Allah, the Exalted, and instead remains loyal to people, they will inevitably support others in evil things thereby adopting an evil character. This will cause them to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life. This person will therefore not receive the mercy and favour of Allah, the Exalted, in either this world or the next. Chapter 4 An Nisa, verse 107:

"…Indeed, Allah loves not one who is a habitually sinful deceiver."

This is the person who adopts a two-faced attitude whereby they change their behaviour depending on who they are interacting with for the sake of worldly gain, such as social status. Chapter 4 An Nisa, verse 108:

"They conceal [their evil intentions and deeds] from the people, but they cannot conceal [them] from Allah…"

But as Allah, the Exalted, is fully aware of all their intentions, speech and actions, He will hold them accountable in both worlds and He will eventually expose them so that the people they try to please with their two-faced behaviour will detest them. Chapter 4 An Nisa, verse 108:

"…and He is with them when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing."

One must therefore avoid a two-faced attitude as it leads to disgrace in both worlds. In fact, the one who adopts a two-faced attitude in this world will have two tongues of fire in the hereafter. This has been warned in a Hadith found in Sunan Abu Dawud, number 4873. Instead, one must correct their behaviour so that they strive to achieve peace of mind in both worlds. They must correct their intention so that they only act in order to please Allah, the Exalted. The one who acts for any other reason will not gain any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must correct their speech so that they only speak good or remain silent. They must correct their actions so that they correctly use the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Chapter 4 An Nisa, verse 108:

"…and He is with them when they spend the night in such as He does not accept of speech. And ever is Allah, of what they do, encompassing."

Speech can be classified into three distinct categories. The first category is harmful speech, which should be completely avoided. The second category is beneficial speech, which should be expressed at the appropriate moments. The third category is vain speech. While this type of speech is neither sinful nor virtuous, it can lead to sinful speech, making it advisable to steer clear of it as well. Moreover, vain speech may result in regret on Judgement Day, as individuals reflect on the time and opportunities squandered on such talk. Consequently, a Muslim is encouraged to either speak positively or remain silent. This guidance is supported by a Hadith recorded in Sahih Muslim, number 176.

Allah, the Exalted, then reminds people to avoid supporting others in wrong things as it will lead to trouble for both parties in both worlds. Chapter 4 An Nisa, verse 109:

"Here you are - those who argue on their behalf in [this] worldly life - but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?"

The wrongdoer must not be fooled by the people who support them in this world as this will give them a false sense of security. They will not gain security and support on the Day of Judgement when they will be held accountable for all their intentions, speech and actions. It is often seen in societies across the world whereby powerful figures, such as politicians, escape being held for their actions as someone else advocates on their behalf thereby shielding them from the consequences of their actions. This behaviour should never fool a person as Allah, the Exalted, will eventually punish them in both worlds, unless they sincerely repent. In this world, this wrongdoer will inevitably misuse the blessings they have been granted. This will lead to an unbalanced mental and physical state and it will cause them to misplace everything and everyone within their life. This will lead to a life full of misery, stress and trouble even if they enjoy some worldly luxuries. In addition, their attitude will prevent them from adequately preparing for their accountability on Judgement Day. Therefore, the punishment that awaits them in the hereafter will be far worse and no one will be given permission to advocate or intercede on their behalf. Chapter 4 An Nisa, verse 109:

"…*but who will argue with Allah for them on the Day of Resurrection, or who will [then] be their representative?"*

In fact, as this person wronged people, justice will be established on Judgement Day. The wrongdoer will be compelled to transfer their virtuous actions to their victims, and if required, they will bear the sins of those victims until justice is served. This could ultimately lead to the wrongdoer being cast into Hell. This warning is found in a Hadith recorded in Sahih Muslim, number 6579.

Allah, the Exalted, then invites people to avoid trouble in both worlds by sincerely repenting as the one who wrongs others will face justice in both worlds, even if this justice is not obvious to them in this world, and the one who violates the rights of Allah, the Exalted, in reality, only wrongs themself as it is not possible to harm Allah, the Exalted. Chapter 4 An Nisa, verse 110:

"And whoever does a wrong or wrongs himself but then seeks forgiveness of Allah will find Allah Forgiving and Merciful."

Genuine repentance entails experiencing remorse, actively seeking forgiveness from Allah, the Exalted, and any individuals who have been adversely affected, provided this does not cause additional complications. It is imperative to earnestly pledge to refrain from repeating the same or comparable sins and to rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. Additionally, one should consistently strive to obey Allah, the Exalted, by appropriately utilizing the blessings bestowed upon them in accordance with Islamic principles.

Allah, the Exalted, then emphasises the reality that any wrongdoing only effects the wrongdoer, even if this is not obvious to them. In this world, the sins of a person will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. In the hereafter, the sins of a person will become a source of their damnation. Therefore, one must not be fooled by the worldly things they obtain through

disobeying Allah, the Exalted, as these things will only become a source of stress for them in both worlds, even if this is not obvious to them. Chapter 4 An Nisa, verse 111:

“And whoever commits a sin only earns it against himself…”

And chapter 68 Al Qalam, verse 44:

“…We will progressively lead them [to punishment] from where they do not know.”

As Allah, the Exalted, knows their intentions, speech and actions, they cannot escape the consequences of their evil actions in this world or in the next. Chapter 4 An Nisa, verse 111:

“…And Allah is ever Knowing and Wise.”

Allah, the Exalted, then warns of multiplying the seriousness of one’s sin by blaming it on others. Chapter 4 An Nisa, verse 112:

“But whoever earns an offense or a sin and then blames it on an innocent [person] has taken upon himself a slander and manifest sin.”

This again often occurs in societies whereby powerful figures are shielded from the consequences of their evil actions and in some cases, these consequences are shifted to innocent people. One must never be fooled by this protection as it may save them in certain worldly matters but they will face the consequences of their actions in both worlds, even if this is not obvious to them in this world. As discussed earlier, in this world, every worldly blessing they obtain through their evil actions will become a source of stress, trouble and misery for them. For example, these powerful figures lead very paranoid lives and are constantly afraid that someone will remove them from their powerful position and as a result they will be held accountable for their actions by the people. This paranoia prevents them from obtaining peace of mind even though they enjoy worldly luxuries. But what awaits them in the hereafter will be far worse.

Even though the non-muslims of Mecca and the hypocrites of Medina strived hard to misguide the Holy Prophet Muhammad, peace and blessings be upon him, such as convincing him to compromise on his mission, they failed miserably, as Allah, the Exalted, always protects the one who strives in His obedience from all forms of misguidance. Chapter 4 An Nisa, verse 113:

"And if it was not for the favor of Allah upon you, and His mercy, a group of them would have determined to mislead you. But they do not mislead except themselves, and they will not harm you at all…"

In addition, the one who tries to convince others to disobey Allah, the Exalted, will only increase their own sins. The more others act on their bad advice and guidance, the more their sins will increase, even after their death. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674.

One must therefore avoid advising others in bad ways and they most avoid being misguided by others by learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who behaves in this manner will ensure they correctly use the blessings they have been granted and they will therefore receive the divine protection of Allah, the Exalted, from misguidance. Chapter 4 An Nisa, verse 113:

"…But they do not mislead except themselves, and they will not harm you at all. And Allah has revealed to you the Book and wisdom and has taught you that which you did not know…"

The book may be alluding to the law, which serves as a framework of conduct that individuals must adhere to in order to appropriately utilize the blessings bestowed upon them. Adhering to this law is essential for attaining inner

peace and fulfilling the rights owed to Allah, the Exalted, as well as to fellow human beings. Consequently, this legal framework promotes the establishment of peace and justice within the community. Wisdom plays a crucial role, as it instructs individuals on the proper application of their knowledge, including legal principles, ensuring that such knowledge benefits both themselves and others in this life and the hereafter. A harmonious and equitable society necessitates both law and wisdom. Without wisdom, the law can be misinterpreted, allowing individuals to exploit loopholes for their own gain at the expense of others. Conversely, wisdom devoid of legal guidance may lead individuals to formulate their own standards of conduct based on personal interpretations of what is right and just. As previously mentioned, all human-created codes of conduct are unlikely to foster true peace of mind, as they often lack the necessary knowledge, experience, foresight, and may be influenced by biases, whether deliberate or inadvertent. Thus, wisdom without the law can also hinder the attainment of inner peace and obstruct the promotion of justice and harmony within society, as individuals will neglect to uphold the rights of others.

Therefore, the divine code of conduct, which is composed of the law and wisdom leads to peace of mind for an individual and an entire society. A truly immense blessing and favour from Allah, the Exalted, to humanity, through His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 113:

“…And ever has the favor of Allah upon you been great.”

An aspect of the divine code of conduct granted to mankind is then mentioned by Allah, the Exalted. Chapter 4 An Nisa, verse 114:

"No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people…"

Generally speaking, as discussed earlier, speech can be classified into three distinct categories. The first category is evil speech, which must be avoided under all circumstances. The second category encompasses good speech, which should be expressed at suitable moments. The third type is vain speech; while it is neither classified as sinful nor virtuous, it can lead to evil speech and thus should also be avoided. Moreover, individuals may feel regret on Judgment Day as they reflect on the time and opportunities squandered on vain speech. Consequently, a Muslim is encouraged to either speak positively or maintain silence. This guidance is found in Hadith Sahih Muslim, number 176. Chapter 4 An Nisa, verse 114:

"No good is there in much of their private conversation, except for those who enjoin charity…"

This is an excellent way to earn reward, especially when one does not have the ability to give charity themself. The one who advises others to do good, such as giving charity, will earn the same reward as the one who donated the charity. And this reward will continue to increase as long as someone is

acting on their good advice. This has been advised in a Hadith found in Jami At Tirmidhi, number 2674. It is important to note that this charity involves aiding others according to one’s means, such as financial, physical and emotional aid.

Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right…”

What is right is defined as anything which is easily recognizable as good by people, whether muslim or not. Sadly, due to ignorance, some muslims believe commanding what is right is linked to those things which require deeper Islamic knowledge and are open for debate amongst the scholars, such as secondary jurisprudence issues. Issues which only a muslim can appreciate and recognize as good. The commanding of good mentioned in the Holy Quran does not refer to these things. Instead, it refers to the things which are easily recognizable as good, even by a non-muslim, such as giving charity, speaking the truth and being just and fair when dealing with people. These are things which muslims must advise others to do and only speak about secondary jurisprudence issues in the appropriate setting and with the appropriate people.

Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people…”

It is enough to appreciate the reward of reconciliating between two arguing parties that the Holy Prophet Muhammad, peace and blessings be upon him, has advised that doing this is better in reward than voluntary fasting, prayer and financial charity. This has been advised in a Hadith found in Sunan Abu Dawud, number 4919. Reconciling between people will ensure they return to fulfilling the rights of each other, which leads to goodness for them and their society. The Hadith quoted earlier, warns that spoiling the relationship of people is destructive as this is one of the goals of the Devil who uses worldly things to achieve his evil goal. Chapter 5 Al Ma’idah, verse 91:

“Satan only wants to cause between you animosity and hatred through intoxicants and gambling…”

Allah, the Exalted, then reminds people that they must correct their intention so that they only act in order to please Him, otherwise, they will not gain any reward. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Chapter 4 An Nisa, verse 114:

“No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward.”

The inward foundation of Islam is one’s intention, just like the outward foundation of Islam is earning and utilizing lawful things. If one’s foundation is corrupt then everything they do will be corrupt, even if it appears as a good deed. Therefore, one must ensure they correct their intention at all times so that they earn reward in both worlds.

After mentioning the great favor of bestowing mankind with divine guidance which leads them to peace of mind in both worlds, Allah, the Exalted, warns people to avoid following other paths in life as it will lead them to misery in both worlds. Chapter 4 An Nisa, verse 115:

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken…”

As Allah, the Exalted, does not force guidance on people, as this would nullify the test of living in this world, the one who intentionally chooses to adopt a different code of conduct than the one granted by Allah, the Exalted, will become misguided. They will inevitably misuse the blessings they have been

granted which will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. Their attitude will therefore lead to stress, trouble and misery in both worlds, even if they enjoy some worldly luxuries. This outcome is quite obvious when one observes those who misuse the blessings they have been granted, such as the rich and famous. In addition, their attitude will prevent them from correctly preparing for their accountability on the Day of Judgement and as a result the punishment awaiting them in the hereafter will be far worse. Chapter 4 An Nisa, verse 115:

"…We will give him what he has taken and drive him into Hell, and evil it is as a destination."

Chapter 4 An Nisa, verse 115:

"And whoever opposes the Messenger after guidance has become clear to him…"

This verse, like many others, indicates the importance of obeying the Holy Prophet Muhammad, peace and blessings be upon him, in every situation. As he was divinely guided, obeying and following him, is obeying Allah, the Exalted. Chapter 4 An Nisa, verse 80:

“He who obeys the Messenger has obeyed Allah…”

And chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Obeying the Holy Prophet Muhammad, peace and blessings be upon him, is vital as he is the physical manifestation of the Holy Quran, therefore, one cannot correctly understand or act upon the teachings of the Holy Quran without obeying and following the Holy Prophet Muhammad, peace and blessings be upon him. This was the attitude of the Companions, may Allah be pleased with them, and must therefore be adopted. Chapter 4 An Nisa, verse 115:

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers…”

This verse also indicates the importance of strictly adhering to the teachings of the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Engaging with alternative sources of religious knowledge, even when they may inspire positive actions, will cause one to act less on the two primary sources of guidance, ultimately leading to misguidance. This concern is echoed in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautions that any practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, reliance on other sources can lead individuals to adopt beliefs and practices that contradict Islamic teachings. This gradual deviation is a tactic employed by the Devil to mislead individuals. For instance, someone experiencing hardships might be encouraged to engage in certain spiritual practices that oppose Islamic principles. If this individual is unaware and accustomed to following alternative religious teachings, they may easily succumb to this deception, engaging in practices that directly contradict Islam. They may even start to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic doctrine, such as the notion that individuals or supernatural beings can dictate their fate, stemming from knowledge derived from sources outside the two primary guides. Some of these erroneous beliefs and practices can amount to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Following the Devil instead of divine guidance only leads to trouble in both worlds. Chapter 4 An Nisa, verse 115:

“And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.”

As the Islamic code of conduct is perfect, it takes into account the innate imperfections of people and as a result the door of forgiveness and

repentance is open, until the time of one’s death. Chapter 4 An Nisa, verse 116:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…”

True repentance necessitates an acknowledgment of guilt and a sincere pursuit of forgiveness from Allah, the Exalted, as well as from those who may have been wronged, ensuring that this does not lead to further complications. It is crucial to make a genuine promise to avoid repeating the same or similar offenses and to restore any rights that have been violated in relation to Allah, the Exalted, and others. Additionally, one must consistently obey Allah, the Exalted, by properly utilizing the blessings He has granted, in line with Islamic teachings.

Islamic scholars unanimously agree that the only sin that Allah, the Exalted, will not forgive on the Day of Judgment is disbelief. While such disbelief can be pardoned in this life through sincere repentance and acceptance of Islam, those who die in a state of disbelief will not be forgiven on Judgement Day. In contrast, all other sins, for which one has not genuinely repented, may be forgiven by Allah, the Exalted, if He chooses to do so. It is crucial to understand that while Allah, the Exalted, readily forgives those who infringe upon His rights, He does not compel individuals to forgive one another. On Judgement Day, justice will prevail, requiring wrongdoers to transfer their good deeds to their victims, and if necessary, to bear the sins of those they have wronged. This could potentially lead to their condemnation to Hell, as warned in a Hadith recorded in Sahih Muslim, number 6579.

Although Allah, the Exalted, can forgive all sins except disbelief on Judgement Day, one should not indulge in wishful thinking, as this may lead to continued disobedience to Allah, the Exalted. Wishful thinking is characterized by persistent disobedience to Allah, the Exalted, while anticipating His mercy and forgiveness in both this life and the hereafter. Such an attitude holds no merit in Islam. In contrast, genuine hope entails striving to obey Allah, the Exalted, by utilizing the blessings bestowed upon them in accordance with Islamic principles and reforming their conduct, while sincerely hoping for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is essential to recognize this difference and cultivate authentic hope in the mercy and forgiveness of Allah, the Exalted,, steering clear of wishful thinking, as it will not benefit them in this life or the next. Ultimately, those who cling to wishful thinking may find themselves departing this world without their faith, having persisted in disobedience. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and survive. Just as a plant that does not receive adequate nourishment, such as sunlight, will wither and die, an individual's faith may also diminish and de if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 4 An Nisa, verse 116:

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…”

This verse may also pertain to minor polytheism, which is characterized by performing good deeds for reasons other than seeking the pleasure of Allah, the Exalted. A warning regarding this behavior is found in a Hadith recorded in Sunan Ibn Majah, number 3989. Such insincerity will not be overlooked or forgiven, resulting in the individual receiving no reward in this life or the hereafter, as indicated in a Hadith from Jami At Tirmidhi, number 3154.

Consequently, it is imperative to refrain from actions that could lead to the forfeiture of rewards and potential punishment in the afterlife, including wishful thinking and minor polytheism. Chapter 4 An Nisa, verse 116:

"Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills…"

Allah, the Exalted, will not pardon disbelief on the Day of Judgment, as doing so would undermine the very purpose of life on Earth. Consider an examination scenario where every student is awarded a passing grade, regardless of their actual performance; this would render the examination meaningless. The fundamental objective of an exam is to distinguish between those who merit passing and those who do not. If Allah, the Exalted, were to permit disbelievers to enter Paradise alongside believers, it would create an equality between the two groups, which fundamentally contradicts the principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

Although Allah, the Exalted, is All Merciful, His mercy does not undermine His justice and fairness, as such a contradiction would lead to undesirable behavior, which He is free from. A worldly judge would face severe criticism and be removed from office if they were to pardon every criminal without imposing any punishment. Therefore, it is unreasonable to expect such behavior from Allah, the Exalted, who is the ultimate Judge.

In this life, achieving success requires effort and perseverance, much like the journey to becoming a doctor. Since attaining entry into Paradise represents a far greater success than any earthly achievement, it necessitates a degree of struggle. The fundamental struggle for entering Paradise is faith, even if one has committed sins while holding that belief.

Furthermore, disbelief constitutes a blatant act of rebellion against one’s Creator and Sustainer, as well as a clear rejection of the purpose for which they were created. Chapter 51 Adh Dhariyat, verse 56:

“And I did not create the jinn and mankind except to worship [obey] Me.”

Those who reject their Creator, Allah, the Exalted, are deserving of rejection by Him on the Day of Judgement. Similarly, individuals who do not fulfill the purpose for which they were created are worthy of being cast aside on that Day, akin to an invention that fails to serve its intended function and is deemed a failure and is therefore discarded.

Moreover, one should not be misled into believing that because Allah, the Exalted, offers unlimited forgiveness, He will also pardon acts of polytheism. In reality, complete forgiveness for all sins is reserved for those who acknowledge the Oneness of Allah, the Exalted. A person who denies His Oneness inherently does not accept that the mercy and forgiveness of Allah, the Exalted, are boundless, as they attribute the capacity to forgive and show mercy to entities other than Allah, the Exalted. Thus, one must either affirm the Oneness of Allah, the Exalted, and consequently believe in His infinite forgiveness that can absolve all sins, or they must reject His Oneness, which leads to a denial of His limitless forgiveness. If they do not accept that His forgiveness is infinite, it will not extend to them, and they will not be forgiven for their polytheism unless they genuinely repent before their death.

Ultimately, an individual who opts for disbelief will likely inspire others to follow suit, as their choice may be perceived as a form of freedom, despite being fundamentally misleading. True freedom, in contrast, fosters inner peace, and those who continue to defy Allah, the Exalted, by misusing the blessings bestowed upon them will find no such tranquility. Instead, they will experience a disordered mental and physical state, leading to a misalignment of priorities and relationships in their lives. This disarray will result in stress, challenges, and hardships in both this world and the next, even if they indulge in certain material comforts. However, since this

behavior can be portrayed as freedom, it may attract many followers. Consequently, an individual who embraces disbelief in Allah, the Exalted, can significantly influence others to do the same, ultimately facing the consequences of their choices in the hereafter.

Finally, since all of creation is owned and governed entirely by Allah, the Exalted, individuals have no option but to adhere to His commandments. Just as one may encounter difficulties for not following the laws established by a governing authority in a specific country, similarly, they will face challenges in both this life and the hereafter if they disregard the regulations set forth by the Creator of the universe. While a person might choose to leave a country if they disagree with its laws, they cannot escape to a realm where the authority of Allah, the Exalted, does not prevail. Although individuals may attempt to alter societal rules, they cannot change the divine laws of Allah, the Exalted. Furthermore, just as a homeowner establishes the rules for their residence, regardless of any objections from others, the universe belongs to Allah, the Exalted, who alone determines its laws, irrespective of human approval. Therefore, compliance with these divine rules is essential for one's own well-being. Those who grasp this truth will follow the commandments of Allah, the Exalted, and endeavor to utilize the blessings they have received in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they benefit both themselves and society, leading to tranquility in both worlds, or they can succumb to their desires and reject Islamic teachings. However, those who neglect to adhere to Islamic principles should be prepared to confront the repercussions of their choices in both worlds, as no amount of objections, protests, or complaints will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 4 An Nisa, verse 116:

“…And he who associates others with Allah has certainly gone far astray.”

The one who associates partners with Allah, the Exalted, with inevitably misuse the blessings He has granted them. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. Therefore, associating partners with Allah, the Exalted, will lead them away from the path of peace of mind and as a result they will suffer in both worlds.

The non-muslims of Mecca who associated partners with Allah, the Exalted, would worship the Angels, who they considered to be the daughters of Allah, the Exalted, and they hoped they would intercede on their behalf in the court of Allah, the Exalted, in this world and in the next. Chapter 4 An Nisa, verse 117:

“They call upon instead of Him none but female [deities]…”

And chapter 39 Az Zumar, verse 3:

“…And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position."…”

And chapter 10 Yunus, verse 18:

“And they worship other than Allah that which neither harms them nor benefits them, and they say, "These are our intercessors with Allah "…”

Sadly, some muslims have adopted a similar attitude whereby they supplicate to other people they assume to be the saints of Allah, the Exalted, with the hope they will intercede for them in both worlds, even though this attitude is criticized in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Some show unnatural levels of respect and love to living people believing they are the saints of Allah, the

Exalted, even though there is no possible way for them to confirm this, and they expect these people to supplicate and intercede on their behalf, even though this level of respect and love was not even shown to the Holy Prophet Muhammad, peace and blessings be upon him, by his Companions, may Allah be pleased with them, even though his intercession of Judgement Day is an established fact. One must avoid this attitude as it only fosters laziness. Meaning, a person will persist on the disobedience of Allah, the Exalted, while falsely believing someone else will save them on Judgement Day. This person is unlikely to succeed, as Allah, the Exalted, will not treat the evil doer equal to the one who strives hard in His obedience. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

Each person will directly answer to Allah, the Exalted, for their intentions, speech and actions and no person will prevent this from occurring. Chapter 19 Maryam, verse 95:

"And all of them are coming to Him on the Day of Resurrection alone."

Even though the Holy Prophet Muhammad, peace and blessings be upon him, will intercede on Judgement Day, none the less, the one who mocks it

by persisting on the disobedience of Allah, the Exalted, while expecting salvation, may find he testifies against them instead of interceding for them. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse refers to muslims as they are the only ones who took and accepted the Holy Quran. The non-muslims could not abandon the Holy Quran as they never took or accepted it in the first place. It does not take a scholar to determine what will happen to the muslim the Holy Prophet Muhammad, peace and blessings be upon him, testifies against on Judgement Day.

As discussed earlier, associating partners with Allah, the Exalted, goes beyond worshipping an idol and includes obeying anything in the disobedience of Allah, the Exalted. In this day and age, this includes obeying and following people, social media, fashion and culture. The one who prioritizes the obedience of these things over the obedience of Allah, the Exalted, will misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This outcome is the plan of the Devil, as he wishes people do not achieve peace of mind in both worlds and they instead experience misery in both worlds, just like him. Chapter 4 An Nisa, verses 117-119:

“They call upon instead of Him none but female [deities], and they [actually] call upon none but a rebellious Satan. Whom Allah has cursed. For he had said, "I will surely take from among Your servants a specific portion. And I will mislead them…”"

Even though the Devil has many tricks in order to mislead people, one of his greatest tricks is to convince people to associate partners with Allah, the Exalted, by misusing the blessings He has granted them, while promising them they will only achieve peace of mind when they behave in this manner. As a result, people will blindly follow the behaviour of social media, fashion and culture, falsely believing this will lead them to peace of mind, even though it is clear to anyone with common sense that the rich and famous who are at the forefront of following and obeying these things, never obtain peace of mind, despite possessing and enjoying worldly luxuries.

Another of trick of the Devil, as discussed earlier, is to convince people that they can persist on the disobedience of Allah, the Exalted, and still obtain salvation through the intercession of someone else. So as long as they show unnatural amounts of respect and love for someone who is considered a saint of Allah, the Exalted, even though this is not possible to know, they will be saved through their intercession in both worlds.

Another trick of the Devil is to convince people that as they will live a long life, they have plenty of time to prepare for their accountability on the Day of

Judgement by correctly using the blessings they have been granted, as outlined in Islamic teachings. As a result, this person will persist on the disobedience of Allah, the Exalted, by misusing the blessings they have been granted and therefore they will not achieve peace of mind in this world. This person will continue to delay practically preparing until death takes them suddenly and unprepared. Just like a student will most likely fail if they do not prepare for their exam, so will the person who does not prepare for their accountability on Judgement Day.

Another trick of the Devil is to convince people to adopt wishful thinking while they assume they possess hope in the mercy of Allah, the Exalted. Wishful thinking refers to the persistence in disobeying Allah, the Exalted, while simultaneously anticipating His mercy and forgiveness in both this life and the hereafter. Such an attitude holds no significance in Islam. In contrast, genuine hope entails actively striving to obey Allah, the Exalted, which includes utilizing the blessings bestowed upon them in accordance with Islamic principles and making efforts to improve one's conduct. Only then can one rightfully hope for the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is elaborated upon in a Hadith recorded in Jami At Tirmidhi, number 2459. Therefore, it is essential to recognize this difference and to cultivate true hope in the mercy and forgiveness of Allah, the Exalted,, steering clear of wishful thinking, as the latter will not benefit them in this life or in the next.

Another trick of the Devil is that he convinces people they are different and unique from others. Meaning, he convinces a person that if they adopt a specific path in life they will succeed in both worlds, even though countless people took the same path before them and did not obtain success in both worlds, as they misused the blessings they had been granted. For example,

countless people strived hard to obtain wealth far beyond their needs while convincing themselves they would correctly use the wealth so that they achieved peace of mind. But the more they obtained, the more they forgot the obedience of Allah, the Exalted, and as a result they misused the wealth they were granted. But the Devil convinces a person that they will behave differently if they obtained wealth far beyond their means and as a result, this person follows countless people before them and as a result they behave in the exact same manner as those before them by misusing the wealth they had been granted. Chapter 9 At Tawbah, verses 75-77:

“And among them are those who made a covenant with Allah , [saying], "If He should give us from His bounty, we will surely spend in charity, and we will surely be among the righteous." But when he gave them from His bounty, they were stingy with it and turned away while they refused. So He penalized them with hypocrisy in their hearts until the Day they will meet Him - because they failed Allah in what they promised Him and because they [habitually] used to lie.”

Another trick of the Devil is that he convinces people to follow the majority opinion within society. He convinces people that following the majority of opinion within society, who misuse the blessings they have been granted, leads to peace of mind, as the majority opinion and way of life is often the correct one. As a result, muslims will prioritize following social media, fashion and culture as these are the popular and major opinions and ways of life within their society, even though it only leads them to misusing the blessings they have been granted and therefore prevents them from achieving peace of mind in both worlds.

As mentioned in the main verses under discussion, the Devil also misguides people by encouraging them to act on their desires while convincing them that their happiness lies in this. Chapter 4 An Nisa, verse 119:

"And I will mislead them, and I will arouse in them desires…"

Those who ignore Islamic teachings are encouraged by the Devil to persist on their evil desires. Those who try to obey Allah, the Exalted, are convinced by the Devil to act on their vain desires, as the Devil knows that trying to convince them to persist on evil desires will not work. Even though vain speech and actions are not sinful, yet they are often the first step before sinful speech and actions. This is the reason why the Devil arouses vain desires in people, as he is confident the one who persists on acting on their vain desires will eventually commit sins. In addition, the Devil knows that the one who persists on vain desires, even if they do not commit sins, will inevitably misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. Avoiding acting on vain desires is the reason why the Holy Prophet Muhammad, peace and blessings advised in a Hadith found in Jami At Tirmidhi, number 2451, that a person cannot become pious, meaning, they cannot become steadfast on using the blessings they have been granted correctly as outlined in Islamic teachings, until they abandon some lawful things, which includes vain things, out of fear it will lead them to the unlawful.

Chapter 4 An Nisa, verse 119:

"And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle…"

Cutting the ears of cattle represents religious innovations which people fabricated and claimed they were part of the religion revealed by Allah, the Exalted. Therefore, the Devil misguides people by convincing them to adopt religious innovations in order to please Allah, the Exalted, even though He has commanded muslims to strictly adhere to the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more individuals rely on alternative sources of religious knowledge, even if these sources inspire positive actions, the less they will act on the two primary sources of guidance, ultimately leading to misguidance. This concern is echoed in a Hadith from Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautions that any matter not grounded in these two sources will be rejected by Allah, the Exalted. Moreover, an increased dependence on external sources of religious knowledge may lead individuals to embrace beliefs and practices that are inconsistent with Islamic teachings. This gradual shift represents a strategy employed by the Devil to mislead people. For example, an individual facing difficulties might be prompted to engage in certain spiritual practices that conflict with Islamic principles. If this person is unaware and has become accustomed to following alternative religious teachings, they may easily fall prey to this deception, participating in activities that directly contradict Islamic doctrine. They might even begin to adopt views about Allah, the Exalted, and the universe that are at odds with Islamic teachings, such as the belief that individuals or supernatural entities can control their destiny, as their understanding is shaped by sources beyond the

two primary guides. Some of these erroneous beliefs and practices can constitute outright disbelief, such as the engagement in black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

A Muslim may therefore inadvertently lose their faith by relying on alternative sources of religious knowledge. This underscores the danger of engaging in religious innovations that are not grounded in the primary sources of guidance, as such actions can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

And Chapter 4 An Nisa, verse 119:

“And I will mislead them, and I will arouse in them [sinful] desires, and I will command them so they will slit the ears of cattle, and I will command them so they will change the creation of Allah ."…”

Changing the creation of Allah, the Exalted, includes adopting a mindset whereby it directly challenges and alters the nature on which humans were created on by Allah, the Exalted. For example, the nature of males is to form marital links to females. The Devil convinces people to change the nature they were created on and convinces them peace of mind lies in this even though changing the nature one was created on only leads to an unbalanced mental and physical state, which will always prevent them from achieving peace of mind. Every system within the human body has been created in a balance way and if it experiences extremes it will lead to an unbalanced mental and physical state. For example, the body temperature most be regulated within a set temperature. If the body temperature is too high or too low it leads to health problems. Therefore, altering the nature on which humans were created will only lead to physical and mental health problems.

Allah, the Exalted, then warns people that those who befriend the Devil by following his false promise and advice will be deluded by him into adopting a life whereby they misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds. Chapter 4 An Nisa, verses 119-121:

"…And whoever takes Satan as an ally instead of Allah has certainly sustained a clear loss. Satan promises them and arouses desire in them. But Satan does not promise them except delusion. The refuge of those will be Hell, and they will not find from it an escape."

One must avoid therefore avoid following the path and advice of the Devil in order to escape this outcome. The best way to achieve this is through learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, as these provide one with the necessary knowledge and spiritual strength to avoid the traps of the Devil. This will ensure one achieves strong faith which overcomes the attacks and tricks of the Devil. Strong faith is essential for maintaining steadfastness in obedience to Allah, the Exalted, regardless of circumstances, whether in times of comfort or hardship. This robust faith is cultivated through the understanding and application of the clear proofs and evidence presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illustrate that sincere obedience to Allah, the Exalted, fosters tranquility in both this life and the hereafter. Conversely, those who remain uninformed about Islamic principles are likely to possess weak faith. Such individuals may easily disregard the obedience of Allah, the Exalted, when their personal desires conflict with divine guidance, failing to recognize that surrendering their desires in favor of obedience to Allah, the Exalted, brings about peace of mind in both worlds. Thus, it is imperative to attain certainty of faith by acquiring and implementing Islamic knowledge, ensuring unwavering commitment to the obedience of Allah, the Exalted, at all times. The more one persists on this attitude, the more they will correctly use the blessings they have been granted. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 122:

“But the ones who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they will abide forever…”

As discussed earlier, when one obtains strong faith, through learning and acting on the clear evidence within Islamic teachings, they will be convinced of the promise of Allah, the Exalted, that the one who obeys Him by correctly using the blessings they have been granted as outlined in Islamic teachings will achieve peace of mind in both worlds. Chapter 13 Ar Ra’d, verse 28:

“…Unquestionably, by the remembrance of Allah do hearts find peace."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

And chapter 4 An Nisa, verse 122:

“…[It is] the promise of Allah , [which is] truth, and who is more truthful than Allah in statement.”

Allah, the Exalted, then warns that Islam is a complete code of conduct which begins with an internal declaration of belief in Him and results in speech and actions which are rooted in the obedience of Allah, the Exalted. Words without actions have very little value in Islam. This is because faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive adequate nourishment, such as sunlight, will perish, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This represents the most significant loss. Chapter 4 An Nisa, verse 123:

“Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.”

To believe one will obtain peace of mind in both worlds without acts of obedience to Allah, the Exalted, is only wishful thinking and has no value in Islam. This was the same wishful thinking adopted by the people of the book who assumed their verbal declaration of faith in Allah, the Exalted, was enough to achieve salvation in both worlds, as they were the favourites and beloveds of Allah, the Exalted. Chapter 5 Al Ma’idah, verse 18:

“But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills...”

This misguided belief led them to ascribe injustice and unfairness to Allah, the Exalted, as they asserted that He would treat the wrongdoer among them in the same manner as the doer of good from other nations. Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

In addition, their optimistic delusions led them to mistakenly believe that any punishment they faced in Hell for their transgressions would be temporary, as they regarded themselves as believers. It is widely accepted that true believers do not endure eternal damnation in Hell. However, they deceived themselves when they rejected Islam and opposed the Holy Prophet Muhammad, peace and blessings be upon him. They effectively became disbelievers, despite their continued faith in other divine scriptures and some of the other Holy Prophets, peace be upon them. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for [a few] numbered days." Say, "Have you taken a covenant with Allāh? For Allāh will never break His covenant. Or do you say about Allāh that which you do not know?"”

And chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allāh and His messengers and wish to discriminate between Allāh and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

Their wishful thinking in respect to Allah, the Exalted, therefore deluded them into disbelief without them realizing it. Chapter 3 Alee Imran, verse 69:

“A faction of the People of the Scripture wish they could mislead you. But they do not mislead except themselves, and they perceive [it] not.”

It is essential for Muslims to refrain from emulating the people of the book, as this can result in turmoil, anxiety, and challenges in both this life and the hereafter. Muslims should recognize the distinction between mere wishful thinking and genuine hope in the mercy of Allah, the Exalted. Wishful thinking entails continuing in disobedience to Allah, the Exalted, by misappropriating the blessings bestowed upon them while anticipating His mercy and forgiveness in both worlds. In contrast, true hope in Allah, the Exalted, requires earnest efforts to obey Him sincerely, utilizing the blessings granted in accordance with Islamic principles, and then aspiring for His mercy and forgiveness in both worlds. Since perfection is not expected from individuals, hope in Allah, the Exalted, also encompasses sincere repentance whenever one commits a sin. Genuine repentance involves feeling remorse, seeking forgiveness from Allah, the Exalted, and from anyone who has been wronged, provided that it does not lead to further complications. One must earnestly commit to avoiding the same or similar sins in the future and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. The distinction between wishful thinking and hope in Allah, the Exalted, is elucidated in a Hadith found in Jami At Tirmidhi, number 2459.

Furthermore, Muslims should refrain from adopting the mindset of the people of the book by presuming they hold a special status with Allah, the Exalted, simply because they follow the Holy Prophet Muhammad, peace and blessings be upon him. Such an attitude is profoundly disrespectful and borders on disbelief, as it implies that Allah, the Exalted, would treat the wrongdoers among Muslims the same way as those who do good. This notion directly undermines the principles of justice and fairness upheld by Allah, the Exalted. Throughout the Holy Quran, Allah, the Exalted, has consistently affirmed that His treatment of individuals remains unchanged. Just as He has punished the disobedient among previous nations who believed in Him, He will also hold accountable those Muslims who continue in their disobedience. Chapter 35 Fatir, verse 43:

“…But you will never find in the way [i.e., established method] of Allāh any change, and you will never find in the way of Allāh any alteration.”

Finally, Muslims should refrain from adopting the mindset of the people of the book, who believed that their status as believers would exempt them from eternal punishment in Hell. Those who continue to disobey Allah, the Exalted, by misusing the blessings bestowed upon them face a significant risk of losing their faith before departing this world. Faith resembles a plant that requires nourishment through acts of obedience to thrive. Just as a plant deprived of essential elements like sunlight cannot grow and may ultimately perish, an individual's faith that is not sustained by obedience is at serious risk of withering away and dying. This represents the gravest loss. Consequently, a Muslim who does not reinforce their professed faith with corresponding actions may find themselves judged as a non-Muslim on the Day of Judgment, similar to the people of the book, who professed belief in Allah, the Exalted, yet demonstrated disbelief through their rejection of Islam. Chapter 4 An Nisa, verse 123:

“Paradise is not [obtained] by your wishful thinking nor by that of the People of the Scripture. Whoever does a wrong will be recompensed for it, and he will not find besides Allah a protector or a helper.”

Therefore, one must avoid wishful thinking and support their verbal declaration of faith in Allah, the Exalted, with actions. This involves correctly

using the blessings He has granted them as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 124:

"And whoever does righteous deeds, whether male or female, while being a believer - those will enter Paradise and will not be wronged, [even as much as] the speck on a date seed."

As discussed earlier, as Allah, the Exalted, knows all things, He alone can provide the perfect code of conduct and way of life which ensures people obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. All man-made codes of conduct will never lead to this outcome as they lack in knowledge, experience, foresight and due to biases. Chapter 4 An Nisa, verse 125:

"And who is better in religion than one who submits himself to Allah while being a doer of good…"

Therefore, individuals should adopt and apply Islamic teachings for their own advantage, even when these principles may clash with their personal

inclinations. They ought to model themselves on a wise patient who adheres to their doctor's medical recommendations, recognizing that such guidance serves their best interests, despite the discomfort associated with certain treatments and a rigorous diet. Just as this sensible patient can achieve better mental and physical well-being, so can a person who accepts and acts in accordance with Islamic values. While many patients may not fully understand the scientific basis for their prescribed therapies and thus rely on their doctor's expertise, Allah, the Exalted, however, urges individuals to reflect on the teachings of Islam to appreciate the beneficial effects they can have on their lives. He does not demand unquestioning belief in these teachings; instead, He wishes for individuals to validate their truth through compelling evidence. This, however, requires an impartial and open-minded examination of Islamic teachings. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly.

Allah, the Exalted, also invites all people, especially, the non-muslims of Mecca and the people of the book living in Medina, who were both very proud of the fact they were the descendants of the Holy Prophet Ibrahim, peace and blessings be upon him, and claimed to be the flagbearers of his legacy, even though they strayed away from his path. Chapter 4 An Nisa, verse 125:

“And who is better as a way of life than one who submits himself to Allah while being a doer of good and follows the religion of Abraham, inclining toward truth?...”

As they chose to reject the clear truth of Islam they were no longer fit to carry the legacy of the Holy Prophet Ibrahim, peace be upon him, and it would instead be given to those who practically followed his way namely, the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them. If the non-Muslim Arabs and the people of the book remained firm on their disobedience then they would not benefit from the legacy of the Holy Prophet Ibrahim, peace be upon him, in this world or in the next. Chapter 3 Alee Imran, verse 68:

"*Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet [i.e. Prophet Muhammad, peace and blessings be upon him] and those who believe…"*

Muslims must avoid following in the footsteps of the people of the book and the non-muslims of Arabia who failed to live up to the legacy of the Holy Prophet Ibrahim, peace be upon him. They must instead continue his legacy by learning and acting on Islamic teachings. This will ensure they follow in his footsteps by using the blessings they have been granted correctly. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This leads to peace of mind and success in both worlds and protection from anything which can prevent this outcome, as Allah, the Exalted, will befriend them just like He befriended the Holy Prophet Ibrahim, peace be upon him, because of his sincere obedience to Allah, the Exalted. Chapter 4 An Nisa, verse 125:

"…and follows the religion of Abraham, inclining toward truth? And Allah took Abraham as an intimate friend."

The Holy Prophet Ibrahim, peace be upon him, exemplified unwavering commitment to the truth by fully surrendering to the will of Allah, the Exalted, in all circumstances. This level of commitment is achieved through a profound assurance of faith. A strong faith is crucial, as it empowers an individual to consistently follow the commands of Allah, the Exalted, whether in times of ease or difficulty. Such unwavering faith is developed by studying and applying the clear signs and teachings found in the Holy Quran and the

traditions of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that genuine obedience to Allah, the Exalted, nurtures tranquility in both this life and the hereafter. In contrast, those who lack knowledge of Islamic principles are likely to have a fragile faith. Such individuals may easily overlook the commands of Allah, the Exalted, when their personal desires clash with divine guidance, failing to understand that surrendering their desires in favor of obedience to Allah, the Exalted, leads to peace of mind in both worlds. Therefore, it is essential to foster certainty of faith through the pursuit and application of Islamic knowledge, ensuring unwavering obedience to Allah, the Exalted, at all times. This dedication will result in achieving peace of mind in both worlds, promoting a balanced mental and physical state, and appropriately prioritizing all people and matters in their lives.

But if one chooses to ignore Islamic teachings and instead adopts a different way of life, whereby they misuse the blessings they have been granted, they will suffer consequences of their choice. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds as they will not be able to escape the control and power of Allah, the Exalted. Chapter 4 An Nisa, verse 126:

"And to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah, of all things, encompassing."

This also indicates that the behaviour of people only affects them and will not affect the infinite status of Allah, the Exalted, in the least, as obeying or disobeying Him directly benefits or harms people, it does not benefit or harm Allah, the Exalted, or Islam. The one who fails to understand this truth will adopt arrogance as they believe they are doing Allah, the Exalted, a favour by accepting and acting on Islamic teachings. As a result, their arrogance will prevent them from sincerely obeying Allah, the Exalted, whenever their desires are contradicted. Therefore, their arrogance will mislead them. Whereas, the one who understands that their faith and obedience benefits themself will adopt humility towards Allah, the Exalted, and remain firm on His obedience in both times of ease and difficulty. In times of difficulty they will show patience and in times of ease they will show gratitude. Gratitude in intention is demonstrated by acting solely to please Allah, the Exalted. Gratitude in speech is expressed through speaking positively or choosing to remain silent. Furthermore, gratitude in actions entails utilizing the blessings one has received in a manner that is pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience requires refraining from complaints in both speech and actions, while steadfastly adhering to the obedience of Allah, the Exalted, with the belief that He always selects what is best for them, even when this may not be immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

Consequently, an individual who consistently behaves appropriately in all circumstances will receive the unwavering support and mercy of Allah, the Exalted. This divine favour ultimately results in tranquillity in both this life and

the hereafter. This guidance is reflected in a Hadith recorded in Sahih Muslim, number 7500.

Chapter 4 – An Nisa, Verses 127-135

وَيَسۡتَفۡتُونَكَ فِي ٱلنِّسَآءِۖ قُلِ ٱللَّهُ يُفۡتِيكُمۡ فِيهِنَّ وَمَا يُتۡلَىٰ عَلَيۡكُمۡ فِي ٱلۡكِتَٰبِ فِي
يَتَٰمَى ٱلنِّسَآءِ ٱلَّٰتِي لَا تُؤۡتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرۡغَبُونَ أَن تَنكِحُوهُنَّ وَٱلۡمُسۡتَضۡعَفِينَ
مِنَ ٱلۡوِلۡدَٰنِ وَأَن تَقُومُواْ لِلۡيَتَٰمَىٰ بِٱلۡقِسۡطِۚ وَمَا تَفۡعَلُواْ مِنۡ خَيۡرٖ فَإِنَّ ٱللَّهَ كَانَ بِهِۦ
عَلِيمٗا ١٢٧

وَإِنِ ٱمۡرَأَةٌ خَافَتۡ مِنۢ بَعۡلِهَا نُشُوزًا أَوۡ إِعۡرَاضٗا فَلَا جُنَاحَ عَلَيۡهِمَآ أَن يُصۡلِحَا بَيۡنَهُمَا صُلۡحٗاۚ
وَٱلصُّلۡحُ خَيۡرٞۗ وَأُحۡضِرَتِ ٱلۡأَنفُسُ ٱلشُّحَّۚ وَإِن تُحۡسِنُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا
تَعۡمَلُونَ خَبِيرٗا ١٢٨

وَلَن تَسۡتَطِيعُوٓاْ أَن تَعۡدِلُواْ بَيۡنَ ٱلنِّسَآءِ وَلَوۡ حَرَصۡتُمۡۖ فَلَا تَمِيلُواْ كُلَّ ٱلۡمَيۡلِ
فَتَذَرُوهَا كَٱلۡمُعَلَّقَةِۚ وَإِن تُصۡلِحُواْ وَتَتَّقُواْ فَإِنَّ ٱللَّهَ كَانَ غَفُورٗا رَّحِيمٗا ١٢٩

وَإِن يَتَفَرَّقَا يُغۡنِ ٱللَّهُ كُلّٗا مِّن سَعَتِهِۦۚ وَكَانَ ٱللَّهُ وَٰسِعًا حَكِيمٗا ١٣٠

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَلَقَدۡ وَصَّيۡنَا ٱلَّذِينَ أُوتُواْ ٱلۡكِتَٰبَ مِن قَبۡلِكُمۡ
وَإِيَّاكُمۡ أَنِ ٱتَّقُواْ ٱللَّهَۚ وَإِن تَكۡفُرُواْ فَإِنَّ لِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَانَ ٱللَّهُ غَنِيًّا
حَمِيدٗا ١٣١

وَلِلَّهِ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۚ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ١٣٢

إِن يَشَأۡ يُذۡهِبۡكُمۡ أَيُّهَا ٱلنَّاسُ وَيَأۡتِ بِـَٔاخَرِينَۚ وَكَانَ ٱللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرٗا ١٣٣

مَّن كَانَ يُرِيدُ ثَوَابَ ٱلدُّنۡيَا فَعِندَ ٱللَّهِ ثَوَابُ ٱلدُّنۡيَا وَٱلۡأٓخِرَةِۚ وَكَانَ ٱللَّهُ سَمِيعَۢا بَصِيرٗا ١٣٤

۞ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلۡقِسۡطِ شُهَدَآءَ لِلَّهِ وَلَوۡ عَلَىٰٓ أَنفُسِكُمۡ أَوِ ٱلۡوَٰلِدَيۡنِ
وَٱلۡأَقۡرَبِينَۚ إِن يَكُنۡ غَنِيًّا أَوۡ فَقِيرٗا فَٱللَّهُ أَوۡلَىٰ بِهِمَاۖ فَلَا تَتَّبِعُواْ ٱلۡهَوَىٰٓ أَن تَعۡدِلُواْۚ وَإِن
تَلۡوُۥٓاْ أَوۡ تُعۡرِضُواْ فَإِنَّ ٱللَّهَ كَانَ بِمَا تَعۡمَلُونَ خَبِيرٗا ١٣٥

“And they request from you, [Prophet Muhammad, peace and blessings be upon him], a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them [dowry] - and [yet] you desire to marry them - and concerning the oppressed among children and that you maintain for orphans [their rights] in justice." And whatever you do of good - indeed, Allah is ever Knowing of it.

And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah - then indeed Allah is ever, of what you do, Aware.

And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging. And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.

But if they separate [by divorce], Allah will enrich each [of them] from His abundance. And ever is Allah Encompassing and Wise.

And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah. But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy.

And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.

Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter. And ever is Allah Hearing and Seeing.

O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, of what you do, Aware."

The beginning of the main verse indicates the importance of researching and studying relevant topics of Islamic and worldly knowledge. Chapter 4 An Nisa, verse 127:

"*And they request from you…"*

In respect to religious knowledge, the topics one must research and study are the topics connected to the things Allah, the Exalted, will question people about on Judgement Day, such as how to treat one's neighbour. The topics which will not be questioned about on Judgement Day are not relevant and only waste a person's time. The only one who is in a position to dedicate their energy to irrelevant topics are those who already act on the relevant topics. As this is virtually impossible to do completely, people must concentrate all their efforts, time and energy to researching and acting on those branches of religious knowledge which will be questioned about on Judgement Day and leave everything else. Chapter 4 An Nisa, verse 127:

"And they request from you a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book…""

This verse refers the questioner back to the Holy Quran. This indicates the importance of strictly adhering to the two sources of guidance at all times: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace

and blessings be upon him. Engaging with alternative sources of religious knowledge, even when they may inspire positive actions, can diminish one's obedience to the two primary sources of guidance, ultimately leading to misguidance. This concern is echoed in a Hadith recorded in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, cautions that any practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, reliance on other sources can result in actions that contradict Islamic teachings. This gradual deviation is a tactic employed by the Devil to mislead individuals. For instance, someone experiencing hardships might be encouraged to undertake certain spiritual practices that oppose Islamic principles. If this individual is unaware and accustomed to following alternative religious teachings, they may easily succumb to this deception, engaging in practices that directly challenge Islamic doctrine. Consequently, they may start to adopt beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, stemming from knowledge derived from sources outside the two primary guides. Some of these erroneous beliefs and practices can amount to clear disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

So a muslim can lose their faith without even realizing it, as they have the habit of acting on other sources of religious knowledge. This is why acting

on religious innovations which are not rooted in the two sources of guidance is following in the footsteps of the Devil. Chapter 2 Al Baqarah, verse 208:

“O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.”

Chapter 4 An Nisa, verse 127:

“And they request from you a [legal] ruling concerning women. Say, "Allah gives you a ruling about them and [about] what has been recited to you in the Book concerning the orphan girls to whom you do not give what is decreed for them - and [yet] you desire to marry them…”

Throughout the Holy Quran, Allah, the Exalted, emphasizes the rights of women which were always overlooked by most of the world. In this verse, Allah, the Exalted, warns muslims to fulfil the rights of the wife, an important aspect of which is to give her the dowry at the time of the marriage contract. This is an obligatory aspect of the marriage contract and must be fulfilled. In addition, this dowry or any other gifts given to the wife by the husband cannot be taken back forcibly, unless she commits adultery. Chapter 4 An Nisa, verse 20:

“But if you want to replace one wife with another and you have given one of them a great amount, do not take [back] from it anything. Would you take it in injustice and manifest sin?”

Generally speaking, if one desires to have their rights fulfilled by their spouse, they must choose a spouse who possesses piety. According to a Hadith recorded in Sahih Bukhari, number 5090, it is essential for an individual to select a spouse who is pious. Such a choice ensures that they will uphold their spouse's rights and refrain from causing them harm, even in moments of anger, due to their awareness of the repercussions of their behavior. In contrast, those lacking piety will inflict harm on their spouse and children during times of distress. This factor significantly contributes to the rise of domestic violence among Muslims in recent years. Furthermore, even in times of contentment, individuals who are not pious will neglect their spouse's rights due to a lack of knowledge, a deficiency that piety can help to address. Chapter 35 Fatir, verse 28:

"...Only those fear Allāh, from among His servants, who have knowledge..."

Furthermore, a devout individual typically places greater importance on the rights of others, particularly those of their spouse, rather than solely focusing on their own entitlements. They understand that Allah, the Exalted, will hold them accountable for their treatment of others, rather than questioning how they have been treated. Allah, the Exalted, will inquire about their deeds, not the deeds of others. In contrast, a less pious person often fixates on their own rights—rights influenced by societal expectations, current trends, and personal desires, rather than the principles of Islam. As a result, they may

find it challenging to achieve satisfaction in their relationships, even if their spouse fulfills their rights according to the teachings of Islam. This lack of understanding of Islamic teachings is a significant factor often linked to marital conflicts and divorces.

Allah, the Exalted, then mentions the importance of doing justice to those considered weak within the society. Chapter 4 An Nisa, verse 127:

"…and concerning the oppressed among children and that you maintain for orphans [their rights] in justice…"

Orphans are frequently referenced in Islamic teachings due to their vulnerability and the deprivation of their rights stemming from social disadvantages. Consequently, it is imperative for Muslims to assist those who are socially marginalized, including orphans and widows, in accordance with their capabilities. In today's digital age, sponsoring orphans and widows has become remarkably accessible, allowing individuals to set up support online in just a few minutes, often for an amount less than their monthly phone bill. Therefore, Muslims should not overlook this essential aspect of Islam, as it fosters ongoing support from Allah, the Exalted, in both this life and the hereafter. This principle is reinforced by a Hadith recorded in Sahih Muslim, number 6853. Furthermore, the Holy Prophet Muhammad, peace and blessings be upon him, has indicated that those who care for orphans will be granted closeness to him in Paradise, as stated in a Hadith from Sahih Bukhari, number 6005. Additionally, those who assist the needy, such as widows, will receive the same reward as individuals who engage in nightly prayers and daily fasting, as noted in a Hadith from Sahih Bukhari, number

6006. Therefore, individuals who find it challenging to perform voluntary good deeds, such as the night prayer and voluntary fasting, should consider acting upon this Hadith to attain significant rewards with minimal effort.

It is essential to recognize that any resources one possesses, including wealth, are bestowed upon them by Allah, the Exalted, as a loan rather than a gift. A loan necessitates repayment to its rightful owner. The manner in which one repays the loan from Allah, the Exalted, is by utilizing these resources in ways that are pleasing to Him. Consequently, assisting those in need is merely fulfilling the obligation owed to Allah, the Exalted. Understanding this concept helps prevent individuals from perceiving their actions as favors to Allah, the Exalted, or to those in need. In truth, it is Allah, the Exalted, who has favored them by providing worldly blessings and the chance to earn immense rewards through their assistance to the needy. Furthermore, the act of accepting help from the donor is, in itself, a favor to the donor. If every individual in need were to decline assistance, how would one attain the rewards described in divine teachings? Keeping these insights in mind will help individuals avoid undermining their rewards through a misguided perspective.

Ultimately, providing aid to the needy encompasses addressing any lawful needs a person may have, including emotional, physical, and financial support. Therefore, no muslim, irrespective of how little wealth they possess, can excuse themself from acting on this verse. Chapter 4 An Nisa, verse 127:

“…And whatever you do of good - indeed, Allah is ever Knowing of it.”

Generally speaking, as no limitations have been set on the good one needs to do. Doing good includes everyone irrespective of how many or little worldly blessings they have been granted as it involves using these blessings correctly as outlined in Islamic teachings. As Allah, the Exalted, is fully aware of one's intention, speech and actions, they must ensure they correct these aspects so that they obtain reward and peace of mind in both worlds. They must correct their intention by only acting for the sake of Allah, the Exalted. Acting for any other reason will not be rewarded by Him. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. They must correct their speech by speaking good or remaining silent. Finally, they must correct their actions so that they use every blessing they have been granted correctly as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

As facing problems within a marriage is inevitable, Allah, the Exalted, addresses how to solve them throughout the Holy Quran. Chapter 4 An Nisa, verse 128:

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is better…”

Allah, the Exalted, encourages a married couple to take steps in order to rectify their problems, such as seeking outside counsel, as a divorce often has a detrimental impact on the couple, the children and the wider family. Chapter 4 An Nisa, verse 35:

“And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allah will cause it between them…”

It is important to note that seeking outside counsel should always involve people that possess the right knowledge and piety as these are the only people who will behave fairly in the marriage dispute and strive to rectify things between the married couple. In addition, the married couple must also possess piety so that they deal with any disputes with justice and fairness. In most cases, solving marriage issues involves compromising and the one who desires to salvage their marriage must be ready to compromise on their demands, as long as it does not involve the disobedience of Allah, the Exalted. Even though compromising is difficult, yet it is, in most cases, better than getting a divorce. Chapter 4 An Nisa, verse 128:

“…there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess…”

Living with kindness involves recognizing that marriage requires both sacrifice and compromise. A partner should not anticipate having their wishes fulfilled at all times. Instead, marriage is characterized by a balance of giving and receiving. Generally, the more one is willing to forgo and sacrifice for their partner, the greater the appreciation they will receive in return, leading to mutual sacrifices.

An additional element of compassionate treatment involves Muslims letting go of idealized notions of marriage, recognizing that no individual is flawless, nor is any spouse. It is essential to acknowledge that just as one is imperfect, so too are others. This implies that just as one makes errors, others do as well; therefore, just as one hopes for understanding and forgiveness from others, they should extend the same grace to those around them. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

This matter holds particular significance for married couples, as failing to address issues and allowing grievances to fester can lead to tension within

their marriage. Every Muslim should cultivate the ability to forgive and refrain from harboring grudges, avoiding the tendency to use past errors of their spouse against them. Regrettably, this mindset is prevalent among many Muslims today, who struggle to move on and often remind others of their past mistakes, even years later. Such behavior not only diminishes their likelihood of receiving forgiveness from Allah, the Exalted, but also fosters animosity and complicates their relationships. Given that married couples spend considerable time together, this attitude can be particularly harmful. Learning to let go of grievances not only enhances one's character as a Muslim and increases the likelihood of divine forgiveness, but it also fosters respect and affection in the heart of their spouse, motivating them to make greater efforts to please one another. Beyond matters that are clearly unlawful, Muslims should also strive to overlook minor issues and avoid escalating them into significant conflicts. It is disheartening to witness married couples frequently quarreling over trivial matters. Those who focus on minor faults are unlikely to achieve a successful marriage. They will only complicate their own lives and those of others. If Allah, the Exalted, refrains from being overly critical despite His complete knowledge of all matters, then Muslims should also avoid such behavior if they wish to experience joy in their relationships, particularly in marriage. This is why the Holy Prophet Muhammad, peace and blessings be upon him, recommended in a Hadith recorded in Sahih Muslim, number 3645, that individuals should not harbor dislike for their spouse due to a particular trait, as they may possess other qualities that are endearing. This Hadith further encourages Muslims to focus on the positive attributes of their spouse rather than constantly highlighting their negative traits. It does not imply that one should pretend their spouse is flawless; rather, it suggests that they should refrain from fixating on minor flaws while gently guiding them towards improvement over time. There is a significant distinction between completely overlooking the negative traits of others and treating them as if they are perfect, while simultaneously emphasizing their positive qualities and offering constructive advice for change. Change rarely occurs instantaneously, so Muslims should exercise patience, recognizing that it takes time to overcome negative traits.

The spouse who throughout their marriage adheres to goodness, by fulfilling the right of their spouse according to the teachings of Islam, and fears the consequences of failing to do so on Judgement Day, will gain the support of Allah, the Exalted, in both worlds. Chapter 4 An Nisa, verse 128:

"…But if you do good and fear Allah - then indeed Allah is ever, with what you do, Acquainted."

This divine support will provide the spouse with the mental strength required to deal with all marriage issues, including divorce, so that they live with peace of mind. Whereas, the spouse who fails to obey Allah, the Exalted, and fulfil the rights of their spouse as outlined in Islamic teachings and does not fear the consequences of their actions, will not gain the support of Allah, the Exalted. As a result, every small and insignificant marriage issue they face will mentally break them and it will become a cause of mental health issues, such as depression. Chapter 20 Taha, verse 124:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life…"

It is important to note that in a single verse Allah, the Exalted, discussed the importance of fulfilling the rights of one's spouse, especially during marriage problems, and fearing Him. Chapter 4 An Nisa, verse 128:

“And if a woman fears from her husband contempt or evasion, there is no sin upon them if they make terms of settlement between them - and settlement is best. And present in [human] souls is stinginess. But if you do good and fear Allah…”

This indicates that an aspect of fulfilling the rights of Allah, the Exalted, is fulfilling the rights of people, such as one’s spouse. Sadly, many muslims separate these two important rights and as a result they strive to fulfil the rights of Allah, the Exalted, such as the obligatory prayers, and fail to fulfil the rights of people while believing Allah, the Exalted, is only concerned about His own rights. Islam is a complete code of conduct which includes fulfilling the rights of Allah, the Exalted, and people. In fact, Allah, the Exalted, will ensure justice is established between people on Judgement Day. The offender will be compelled to transfer their virtuous actions to their victims, and if required, they may also bear the sins of those victims. This could ultimately lead to the offender being cast into Hell, as cautioned in a Hadith recorded in Sahih Muslim, number 6579. Consequently, it is essential for individuals to utilize the blessings they have received appropriately, ensuring they uphold the rights of Allah, the Exalted, as well as those of others.

As male muslims are allowed to marry up to four women at the same time, Allah, the Exalted, warns them to behave with justice in respect to the things they have control over, such as their time, wealth and living arrangements. Chapter 4 An Nisa, verse 129:

“And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging…”

An aspect of fearing Allah, the Exalted, is for a husband to strive hard to do justice towards his wives in the things he has control over. Allah, the Exalted, again connects His obedience to fulfilling the rights of people. The one who strives to fulfill the rights of Allah, the Exalted, and people will be forgiven for any mistakes they happen to make, as perfection is not demanded. Chapter 4 An Nisa, verse 129:

“…And if you amend [your affairs] and fear Allah - then indeed, Allah is ever Forgiving and Merciful.”

Chapter 4 An Nisa, verse 129:

“And you will never be able to be equal [in feeling] between wives, even if you should strive [to do so]. So do not incline completely [toward one] and leave another hanging…”

Islam permits men to marry up to four wives simultaneously, while women are allowed only one husband at a time. This distinction arises from various factors. Historically, during the early days of Islam, most women were not engaged in employment as they are today. Consequently, when a woman became widowed or divorced, she often lacked the means to support herself and her children, which could lead her to resort to unlawful activities. To address this issue, men were granted the right to marry multiple women.

Furthermore, when a man has more than one wife, the parentage of any children born is clear. In contrast, if women were permitted to have multiple husbands, determining the father of a child could become complicated, especially since many individuals may not have the financial means to afford modern paternity tests. Even among those who can, there may be disputes regarding the results, potentially leading to significant social challenges, such as fragmented families and single-parent households. Additionally, prophetic teachings suggest that as time progresses, the number of women will significantly outnumber men, with a ratio of fifty women for every man, as mentioned in a Hadith from Sunan Ibn Majah, number 4045.

It is crucial to emphasize that Islam does not impose marriage; a woman has the autonomy to decline a marriage proposal. Moreover, a man is obligated to treat all his wives with fairness and respect.

It is quite perplexing that some individuals oppose the concept of polygamy while simultaneously accepting the idea of multiple partners. In a polygamous marriage, a man is required to treat all his wives with fairness and to uphold their rights, a level of equity that is often absent in relationships

with multiple partners. It is curious that these individuals reject a marital arrangement founded on principles of justice and compassion, yet they seem content with casual relationships. Marriage fosters stable and nurturing environments for children, whereas engaging with multiple partners tends to result in fragmented and unsupportive family structures.

In general, Allah, the Exalted, promotes the institution of marriage and prohibits illicit relationships. When a couple lacks genuine commitment to one another, akin to that of a married couple, any challenges they encounter can exacerbate emotional strain, as they are unable to provide adequate support for each other. Engaging in numerous relationships throughout one's life can significantly harm mental well-being. It is not surprising that individuals who experience separation from their partners frequently seek counseling, as they are more prone to mental health issues, such as depression, compared to those who refrain from such relationships. Furthermore, individuals known in their communities for having multiple partners are less likely to attract a suitable spouse who can meet their needs. This is due to the fact that those with a history of multiple relationships may develop a casual and undesirable demeanor, which is unattractive to those seeking a serious commitment like marriage. Consequently, this situation can heighten emotional distress for individuals with a history of multiple partners. In casual relationships, partners often find themselves on different wavelengths; one may be more invested in the relationship, desiring to settle down, while the other may not share the same vision for the future. When this disparity in commitment becomes apparent, it can lead to lasting emotional trauma for the partner who was more serious about the relationship. A married couple begins their journey with a shared understanding of their long-term commitment to each other. They demonstrate unwavering devotion in all circumstances, whether they encounter planned events or unexpected situations, such as parenthood. This level of commitment is seldom observed among couples who are not married. In a romantic relationship, individuals may mistakenly believe they

fully understand their partner, leading to complaints about changes in behavior after marriage. In reality, it is not the individuals who have changed, but rather the responsibilities and pressures associated with their relationship that have evolved. This misunderstanding often results in marital difficulties for couples who were previously in a relationship. Even cohabitation before marriage does not eliminate this issue. Furthermore, it is well-known that conflicts with a partner can significantly impact other areas of one's life. For instance, many young individuals may withdraw from their education simply because they struggle to see their former partner daily. Since marriage represents a profound bond and commitment between two individuals, couples are generally less prone to separating over trivial matters that might lead to breakups among non-married couples.

Furthermore, individuals should not be misled by the superficial aspects of an illicit relationship, mistakenly believing that it poses no danger to themselves or society at large. Due to limited understanding, short-sightedness, and emotional influences, people may wrongly assume that engaging in a relationship outside of marriage is unharmful, overlooking the underlying detrimental effects that can harm both themselves and others. A Muslim involved in an unlawful relationship may find themselves increasingly encouraged to take further steps and engage in sinful behavior with their partner over time. Given that emotions can be challenging to manage and that sins like fornication have become commonplace in many societies, non-married couples may easily succumb to these transgressions. This can lead to numerous issues, including unintended pregnancies and a trivialization of other significant sins in Islam. Moreover, even if individuals do not engage in other major sins within their unlawful relationship, their emotions may cloud their judgment, potentially leading them to marry their partner without recognizing their unsuitability, despite initial appearances. As previously mentioned, the pressures and responsibilities associated with marriage, such as meeting the obligations to one's spouse and children, can alter the dynamics of the relationship, often resulting in marital difficulties.

Consequently, couples who were together prior to marriage frequently find themselves accusing each other of behavioral changes post-marriage. Furthermore, regardless of the amount of time spent together, individuals will never fully understand their partner's character as deeply as a married couple does. After marriage, previously hidden negative traits may emerge, leading to additional challenges within the relationship. A commonly overlooked reality for those in an illicit relationship is that being a good partner does not necessarily equate to being a good spouse or parent. The qualities required for effective spousal and parental roles differ from those needed to be a good partner. Due to their emotional attachment, individuals may neglect the significance of selecting a pious spouse, who is essential for upholding the rights of their partner and children and for avoiding harm, even in moments of anger. In contrast, someone lacking piety may fail to honor these rights and may inflict harm, particularly when upset. Those in a relationship may disregard this crucial aspect and choose to marry their partner based solely on their feelings, even if the partner lacks piety. Emotions such as love can blind individuals to the negative traits of their beloved, a warning echoed in a Hadith found in Sunan Abu Dawud, number 5130.

Moreover, individuals who embrace an immoral lifestyle and engage with multiple partners tend to attract similarly immoral individuals into their lives. These partners often seek to exploit them, prioritizing their own desires over the respect and rights owed to their partner, even within the bounds of marriage. When conflicts arise, it is not uncommon for them to resort to verbal abuse, likening their partner to a prostitute due to their previous indiscretions. Although apologies may follow such outbursts, the emotional wounds inflicted by these insults can be long-lasting, often proving more harmful to one's mental well-being than physical violence. Those who draw immoral individuals into their lives, due to their own loose morals, are also at a heightened risk of experiencing physical abuse from their partners or spouses. Once the superficial traits that initially attracted their partner, such

as physical appearance, begin to fade, the immoral partner may seek out new relationships. This tendency is a significant factor contributing to extramarital affairs among such individuals, who may view their partners as disposable, akin to a vehicle that is replaced when it no longer meets their standards. The emotional damage resulting from this behavior is profound. Furthermore, if the couple have children, these children may also direct verbal abuse towards their parents, particularly the mother, echoing the derogatory comparisons made due to past indiscretions. The emotional impact of being verbally attacked by one’s own child is particularly challenging to overcome. On the other hand, the one who adopts a modest character will attract individuals of modesty and integrity into their lives. Such individuals, including partners or spouses, will honor their rights, and any verbal mistreatment they may encounter will be disregarded, as all parties recognize that the insults lack truth. If this couple have children, those children are more inclined to demonstrate respect towards both parents due to their virtuous and principled nature.

Furthermore, any children born unintentionally from a relationship can add significant strain, often leading to separation, as the partners may be unwilling to share the responsibilities of parenting. This situation results in a fractured home environment for the child, lacking the support and guidance of both parents, which can create difficulties for all involved. It is well-documented that a large proportion of young individuals engaged in criminal activities, gang involvement, and those who fall victim to sexual exploitation or domestic abuse originate from unstable family backgrounds. Raising a child effectively is already a challenging endeavor for those who actively wish to become parents; thus, the emotional burden of parenting a child that was not planned can be overwhelming. This adverse environment can negatively influence the child's development and often leads to the aforementioned issues. The stress experienced by a single parent may result in the decision to place the child in foster care or for adoption, which frequently has harmful

and lasting effects on the child, as previously noted. Consequently, this situation heightens the likelihood of the child becoming misguided.

The negative aspects associated with unlawful relationships often go unnoticed by individuals who are either emotional or uninformed, even if such relationships may seem unharmful. Engaging in unlawful relationships is akin to consuming a meal that appears appetizing but is, in reality, toxic. Since the toxicity is concealed, one must depend on the insights of those who recognize this danger and heed their counsel to avoid indulging in what seems appealing, even if it conflicts with personal desires. Allah, the Exalted, possesses complete knowledge of all matters, particularly the hidden dangers within certain actions and relationships; thus, His guidance should be embraced and followed, even when it contradicts one’s inclinations. This situation parallels that of a prudent patient who accepts and follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of prescribed treatments and dietary restrictions. Just as this discerning patient can attain improved mental and physical health, so too can an individual who adheres to Islamic principles. This is because Allah, the Exalted, is the only One with the comprehensive knowledge necessary to help a person achieve a harmonious mental and physical state. The collective knowledge of society regarding human mental and physical conditions, despite extensive research, is insufficient to address every challenge one may encounter in life, nor can it prevent all forms of mental and physical distress due to its inherent limitations in knowledge, experience, foresight and biases. Only Allah, the Exalted, possesses this profound knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when observing those who implement Islamic teachings by utilizing the blessings they have received correctly, in contrast to those who do not.

Allah, the Exalted, resolved these various secondary issues by tackling the fundamental problem, which involves prohibiting illicit relationships and promoting marriage. This encourages couples to genuinely commit to one another and to their children.

As Islam is the perfect code of conduct it takes into consideration that not all marriages can work out. In these cases, as long as one remains firm on the obedience of Allah, the Exalted, a branch of which is to maintain good manners towards one's spouse during the divorce proceedings, Allah, the Exalted, will support them by providing them the mental strength to overcome the difficulties associated with divorce so that they maintain peace of mind. Chapter 4 An Nisa, verse 130:

"But if they separate [by divorce], Allah will enrich each [of them] from His abundance…"

One must therefore remain firm on the obedience of Allah, the Exalted, at all times as He is fully aware of their situation and will aid the one who obeys Him. Chapter 4 An Nisa, verse 130:

"…And ever is Allah Encompassing and Wise."

Whereas, the one who fails to obey Allah, the Exalted, by misusing the blessings they have been granted and by mistreating their spouse during the divorce proceedings will not gain His support. As a result, they will not be provided with the mental strength to overcome the difficulties associated with a divorce. This will cause them to sink into mental health issues, such as depression.

As discussed earlier, as Islam is a complete code of conduct it encompasses fulfilling the rights of Allah, the Exalted, and people. Therefore, after discussing the rights of people, Allah, the Exalted, reminds people to always maintain their obedience to Him if they desire to achieve peace of mind in both worlds. Chapter 4 An Nisa, verse 131:

"And to Allah belongs whatever is in the heavens and whatever is on the earth. And We have instructed those who were given the Scripture before you and yourselves to fear Allah…"

Fearing Allah, the Exalted, involves correctly using the blessings one has been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

But those who fail to obey Allah, the Exalted, and instead choose to misuse the blessings they have been granted will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on Day of Judgement. This will lead to stress, trouble and difficulties in both worlds. Chapter 4 An Nisa, verse 131:

"…But if you disbelieve - then to Allah belongs whatever is in the heavens and whatever is on the earth. And ever is Allah Free of need and Praiseworthy."

This makes it clear that one only benefits themself by obeying Allah, the Exalted, as Allah, the Exalted, is Independent of the creation. The actions of individuals solely impact themselves and do not influence the eternal nature of Allah, the Exalted, in any way. Compliance with or defiance against Him directly affects individuals, not Allah, the Exalted, or Islam. Those who fail to grasp this reality may develop arrogance, mistakenly believing they are doing Allah, the Exalted, a service by following and implementing Islamic principles. Consequently, their arrogance may hinder their genuine obedience to Allah, the Exalted, especially when their personal desires are at odds with His obedience. This arrogance will therefore misguide them. Conversely, those who recognize that their faith and adherence to the obedience of Allah, the Exalted, serve their own benefit will cultivate humility towards Allah, the Exalted, and remain steadfast in their obedience during both favourable and challenging times. In adversity, they will exhibit patience, while in prosperity, they will express gratitude. Gratitude in intention is shown by acting solely to please Allah, the Exalted. Gratitude in speech is conveyed through positive speech or by choosing silence.

Moreover, gratitude in actions involves using the blessings one has received in ways that align with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience entails avoiding complaints in both words and deeds, while consistently adhering to the obedience of Allah, the Exalted, with the conviction that He always chooses what is best for them, even if this is not immediately evident. Chapter 2 Al Baqarah, verse 216:

"…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not."

As a result, a person who consistently acts in accordance with the proper conduct in every situation will be granted the steadfast support and compassion of Allah, the Exalted. This divine blessing leads to peace in both this world and in the afterlife. This principle is illustrated in a Hadith found in Sahih Muslim, number 7500.

Chapter 4 An Nisa, verse 132:

"And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs."

Ultimately, since all of creation is owned and governed entirely by Allah, the Exalted, individuals have no option but to adhere to His commandments. Just as one may encounter difficulties for not following the laws established by a nation's government, similarly, they will face stress and trouble in both this life and the hereafter if they disregard the regulations set forth by the Creator of the universe. While a person might choose to leave a country if they disagree with its laws, they cannot escape the dominion of Allah, the Exalted, as His rules are universal and inescapable. Although individuals may attempt to alter societal norms, they cannot change the divine laws of Allah, the Exalted. Furthermore, just as a homeowner establishes the rules for their residence, regardless of any objections from others, the universe is under the authority of Allah, the Exalted, who alone determines its regulations, irrespective of human approval. Therefore, it is essential to comply with these divine rules for one’s own benefit. Those who grasp this truth will obey Allah, the Exalted, and endeavor to utilize the blessings they have received in ways that are pleasing to Him, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek understanding of the wisdom behind the commands and prohibitions of Allah, the Exalted, recognizing how they contribute to personal and societal well-being, leading to tranquility in both worlds, or they can succumb to their desires and reject Islamic teachings. However, those who neglect to adhere to Islamic principles should be prepared to confront the repercussions of their decisions in both this life and the next, as no amount of objections, protests, or complaints will shield them from the consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Chapter 4 An Nisa, verse 132:

"And to Allah belongs whatever is in the heavens and whatever is on the earth…"

The assertion that all that exists in the Heavens and the Earth is under the dominion of Allah, the Exalted, has been reiterated three times within two verses, each instance conveying distinct nuances. The first assertion highlights the boundless extent of the power of Allah, the Exalted. The second emphasizes His Self-sufficiency and Self-adequacy, indicating that His glory remains untainted regardless of human belief or obedience. The third assertion reflects His mercy, suggesting that sincere adherence to His commands will result in peace of mind in both worlds, as He is the ultimate owner and ruler of the universe. Chapter 4 An Nisa, verse 132:

"…And sufficient is Allah as Disposer of affairs."

The one who entrusts their affairs to Allah, the Exalted, by correctly using the blessings He has granted them as outlined in Islamic teachings will be guided to peace of mind in both worlds, as Allah, the Exalted, alone controls the affairs of the universe. Whereas, the one who attempts to manage their

own affairs by misusing the blessings they have been granted will not obtain peace of mind. Instead, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds.

Consequently, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a strict dietary regimen. Just as this discerning patient can attain improved mental and physical health, so too can an individual who accepts and adheres to Islamic principles. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place their trust in their physician, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize the positive impact they can have on their lives. He does not require blind faith in these teachings; rather, He desires that individuals acknowledge their validity through clear evidence. This, however, necessitates an open and impartial mindset when engaging with the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 4 An Nisa, verse 132:

“And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.”

In order to appreciate the importance of obeying Allah, the Exalted, one must strive to obtain strong faith. Strong faith is essential for maintaining steadfastness in obedience to Allah, the Exalted, regardless of circumstances, whether in times of comfort or hardship. This robust faith is cultivated through the understanding and application of the clear signs and evidence presented in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illustrate that sincere obedience to Allah, the Exalted, fosters tranquillity in both this life and the hereafter. Conversely, those who remain uninformed about Islamic principles are likely to possess weak faith. Such individuals may easily disregard the obedience of Allah, the Exalted, when their personal desires

conflict with divine guidance, failing to recognize that surrendering their desires in favour of obedience to Allah, the Exalted, brings about peace of mind in both worlds. Consequently, it is imperative to attain certainty in faith through the pursuit of Islamic knowledge and its practical application, ensuring unwavering commitment to the obedience of Allah, the Exalted, at all times. This entails utilizing the blessings one has been bestowed in accordance with Islamic teachings, which will lead to achieving peace of mind in both worlds by fostering a balanced mental and physical state and appropriately prioritizing all things and people within their life.

As discussed earlier, muslims must understand that accepting and acting on Islamic teachings benefits them. Their obedience or disobedience to Allah, the Exalted, only affects them and does not have an impact on the infinite status of Allah, the Exalted. If a person persists on disobeying Allah, the Exalted, while claiming faith in Him, they will simply be replaced by other people who support their verbal declaration of faith in Allah, the Exalted, with actions. Chapter 4 An Nisa, verse 133:

“If He wills, He can do away with you, O people, and bring others [in your place]. And ever is Allah competent to do that.”

Understanding this reality induces humility, which is required to practically submit and obey Allah, the Exalted, in every situation, by correctly using the blessings He has granted as outlined in Islamic teachings.

In addition, the one who fails to support their verbal declaration of faith with acts of obedience to Allah, the Exalted, must fear they will leave this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and survive. Just as a plant that does not receive adequate nourishment, such as sunlight, will wither and die, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This represents the most significant loss.

The main thing which prevents a person from obeying Allah, the Exalted, is their worldly desires. Allah, the Exalted, then reminds people that both the blessings of this world and the hereafter are under His control and He will make these blessings a source of peace for the one who sincerely obeys Him. Chapter 4 An Nisa, verse 134:

"Whoever desires the reward of this world - then with Allah is the reward of this world and the Hereafter…"

Whereas, the one who persists on disobeying Allah, the Exalted, will find that any worldly blessing they obtain becomes a source of stress and trouble for them in both worlds. An individual who misuses the blessings they have received should not be deceived into thinking that the absence of immediate punishment or their failure to recognize any consequences implies that they will escape punishment altogether. Such an attitude will hinder their ability to attain a harmonious mental and physical state, leading to a distortion in their perception of everything and everyone around them. Consequently, aspects of their life, including family, friends, career, and wealth, may transform into

sources of stress. If they continue to defy Allah, the Exalted, they may unjustly attribute their stress to the wrong people, such as their spouse. By distancing themselves from these positive influences, they risk exacerbating their mental health issues, potentially spiraling into depression, substance abuse, and even suicidal thoughts. This outcome is evident when observing those who consistently misuse their blessings, such as the wealthy and famous, despite their apparent enjoyment of worldly comforts.

One must therefore adopt the correct behaviour if they desire to obtain peace of mind in both worlds. As Allah, the Exalted, knows the intentions, speech and actions of all people, whether they choose to obey Him or not, He will hold them accountable in both worlds. Chapter 4 An Nisa, verse 134:

"…And ever is Allah Hearing and Seeing."

After explaining that peace of mind in both worlds lies in His obedience, Allah, the Exalted, emphasizes that this includes fulfilling the rights of people with a specific example. Chapter 4 An Nisa, verse 135:

"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives..."

When Allah, the Exalted, addresses the believers in the Holy Quran, His summons frequently emphasizes the importance of translating their professed faith into tangible actions. In Islam, a mere verbal declaration of faith holds minimal significance without corresponding deeds. Actions serve as the necessary proof required to attain rewards and mercy in both this life and the hereafter. Just as a fruit-bearing tree is valuable only when it yields fruit, faith is meaningful only when it manifests in virtuous actions. In this case, believers are called upon to behave justly in every situation even if this means they contradict the desires and expectations of the people they love, such as their relatives. A muslim must fulfil the rights of people but place their loyalty with Allah, the Exalted, alone. The one who places their loyalty with people, such as family and friends, will inevitably support them in bad things out of blind loyalty to them. Whereas, the one who is loyal only to Allah, the Exalted, will prioritize His obedience over all else and as a result they will warn their companions against bad behaviour and never support them in their evil actions. Chapter 5 Al Ma'idah, verse 2:

"…And cooperate in righteousness and piety, but do not cooperate in sin and aggression…"

If one fails to place their loyalty with Allah, the Exalted, and instead remains loyal to people, they will inevitably support others in evil things thereby adopting an evil character. This will cause them to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state and misplace everything and everyone within their life.

Chapter 4 An Nisa, verse 135:

“…be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both…”

Muslims must also avoid supporting the rich and influential in society in things which lead to the disobedience of Allah, the Exalted, believing they will receive support from them in this world. It is important to understand that as Allah, the Exalted, controls the affairs of the universe, people cannot protect others from the punishment of Allah, the Exalted, irrespective of how rich and influential they maybe. Whereas, Allah, the Exalted, will protect the one who obeys Him even if they displease the rich and influential in the process, even if this protection is not obvious to them. Whatever one gains through disobeying Allah, the Exalted, will only become a source of stress and trouble for them in both worlds.

Nor should a muslim take advantage of others who are deemed weak in society, such as the poor, believing no one will take retribution from them. Allah, the Exalted, is the One who takes retribution on behalf of people who are wronged in both worlds. In this world, the wrongdoer will lead a life of misery, as they will inevitably misuse the blessings they have been granted, which will cause them to obtain an unbalanced mental and physical state and cause them to misplace everything and everyone within their life. In the afterlife, the wrongdoer will be compelled to transfer their virtuous actions to their victim, and if required, the wrongdoer will assume the sins of the victim until justice is served. This process could ultimately lead to the wrongdoer

being cast into Hell on the Day of Judgment. This warning is documented in a Hadith recorded in Sahih Muslim, number 6579.

The simple way one can avoid violating the rights of Allah, the Exalted, or people is by controlling their worldly desires. Chapter 4 An Nisa, verse 135:

"…So follow not inclination, lest you not be just…"

This warning includes vain desires also, even though vain speech or actions are not considered sins. In fact, one cannot adopt piety until they avoid lawful things, such as vain things, out of fear it will take them to unlawful things. This has been advised in a Hadith found in Jami At Tirmidhi, number 2451. Chapter 2 Al Baqarah, verse 187:

"…These are the limits [set by] Allah, so do not approach them…"

Allah, the Exalted, did not merely prohibit crossing His boundaries; rather, He emphasized that individuals should not even come close to them. This guidance is consistently reiterated throughout the Holy Quran. For instance, Allah, the Exalted, instructed the Holy Prophet Adam, peace be upon him, to refrain from eating from the tree in Paradise and advised him against

approaching it, despite the fact that approaching the tree was permissible. Chapter 7 Al A'raf, verse 19:

"And "O Adam, dwell, you and your wife, in Paradise and eat from wherever you will but do not approach this tree, lest you be among the wrongdoers.""

Numerous instances demonstrate that legality does not necessarily imply that an action is advisable. While approaching the boundaries set by Allah, the Exalted, is not prohibited, transgressing those limits is. Certain permissible activities, particularly those that are vain, should be shunned as they can frequently lead to unlawful behavior. For instance, engaging in vain conversation, although not classified as sinful, can result in sins like backbiting and lying. Similarly, extravagant spending can lead to wastefulness, which is considered sinful. Chapter 17 Al Isra, verse 27:

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."

The overwhelming majority of individuals who have strayed from the right path have done so through a gradual process. Initially, they may have engaged with unlawful matters without directly participating in them, but over time, they found themselves increasingly encouraged and tempted to partake in such activities. For instance, a person who spends time with those who consume alcohol is more likely to eventually drink themselves compared

to someone who does not associate with drinkers. As mentioned earlier, the Holy Prophet Muhammad, peace and blessings be upon him, has emphasized the importance of avoiding certain lawful activities, particularly those that are vain, as noted in a Hadith recorded in Jami At Tirmidhi, number 2451. He stated that true piety cannot be achieved—meaning one cannot consistently utilize the blessings bestowed upon them in accordance with Islamic principles—unless they forgo some lawful pursuits out of concern that these may lead them to unlawful actions. Consequently, it is crucial to be vigilant not only in steering clear of unlawful activities but also in avoiding certain lawful ones, especially those that are vain, to prevent a potential descent into the unlawful. This approach will help individuals remain steadfast in their sincere obedience to Allah, the Exalted, which entails correctly utilizing the blessings they have received, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice embodies the essence of righteousness and fosters tranquility in both this life and the hereafter. Chapter 2 Al Baqarah, verse 187:

“…Thus does Allah make clear His verses [i.e., ordinances] to the people that they may become righteous.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who do not recognize the significance of respecting the boundaries set by Allah, the Exalted, are likely to excessively indulge in permissible activities, particularly vain pursuits. This behavior heightens the risk of engaging in unlawful actions and leads to misusing the blessings they have been granted. Consequently, this can result in stress, trouble, and turmoil in both this life and the hereafter, despite occasional moments of enjoyment. Ultimately, they cannot evade the authority and might of Allah, the Exalted. This is clearly observable in the lives of individuals who exhibit such conduct, including the affluent. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verse 135:

“…So follow not inclination, lest you not be just…”

One must therefore ensure they control their worldly desires by avoiding the unlawful ones and minimizing acting on their vain desires and strive to instead obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds.

Allah, the Exalted, then gives a specific example whereby one can disobey Him for the sake of worldly desires. Chapter 4 An Nisa, verse 135:

“…And if you distort [your testimony] or refuse [to give it]…”

It serves as a significant warning that the Holy Prophet Muhammad, peace and blessings be upon him, cautioned that anyone who commits perjury in a court case to unjustly seize another's property will face Hell, even for taking something as small as a twig from a tree. Unfortunately, such acts of perjury

are prevalent in some Muslim countries, where individuals mistakenly believe that Allah, the Exalted, is solely concerned with their religious practices, such as the obligatory prayers. As previously mentioned, Islam encompasses a comprehensive code of conduct that influences every aspect of a person's life. Consequently, individuals will be held accountable for their intentions, words, and actions, regardless of whether they pertain to worldly matters or religious obligations. Therefore, a Muslim must refrain from wronging others, as justice will be upheld on Judgment Day, potentially leading the wrongdoer to Hell. This warning is reiterated in a Hadith recorded in Sahih Muslim, number 6579.

Nor should one refuse to give truthful testimony when called upon as their silence will inevitably violate the rights of someone. Only when one feels they will be harmed if they give testimony are they are allowed to withhold it, otherwise, they should give it in order to help establish justice within their society. Generally speaking, this indicates that a muslim must care about the wider society and take steps to establish justice and peace within it according to their means. A muslim must avoid behaving like an animal whereby they only care about their wellbeing and the wellbeing of their family. In fact, this is one of the reasons why the Holy Prophet Muhammad, peace and blessings be upon him, emphasized that the Muslim community resembles a single body, when one part suffers, the entire body experiences that pain. This concept is articulated in a Hadith recorded in Sahih Muslim, number 6586. Such a perspective should be embraced not only towards Muslims but also towards non-Muslims. The Holy Prophet Muhammad, peace and blessings be upon him, clearly described a true believer as someone who wishes for others what they desire for themselves, as stated in a Hadith found in Sahih Bukhari, number 13.

Whether one controls their worldly desires so that they fulfil the rights of Allah, the Exalted, and people, or they prioritize their worldly desires over the obedience of Allah, the Exalted, they will be held accountable for their intentions, speech and actions in both worlds. Chapter 4 An Nisa, verse 135:

"…then indeed Allah is ever, with what you do, Acquainted."

Therefore, for their own sake, they must choose the right attitude so that they correctly use the blessings they have been granted as outlined in Islamic teachings. This approach will guarantee that they will achieve a harmonious mental and physical condition and cause them to appropriately prioritize all things and people within lives while effectively preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

Chapter 4 – An Nisa, Verses 136-149

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ
رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن قَبۡلُۚ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ
وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ١٣٦

إِنَّ ٱلَّذِينَ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ءَامَنُواْ ثُمَّ كَفَرُواْ ثُمَّ ٱزۡدَادُواْ كُفۡرٗا لَّمۡ يَكُنِ
ٱللَّهُ لِيَغۡفِرَ لَهُمۡ وَلَا لِيَهۡدِيَهُمۡ سَبِيلَۢا ١٣٧

بَشِّرِ ٱلۡمُنَٰفِقِينَ بِأَنَّ لَهُمۡ عَذَابًا أَلِيمًا ١٣٨

ٱلَّذِينَ يَتَّخِذُونَ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ أَيَبۡتَغُونَ عِندَهُمُ
ٱلۡعِزَّةَ فَإِنَّ ٱلۡعِزَّةَ لِلَّهِ جَمِيعٗا ١٣٩

وَقَدۡ نَزَّلَ عَلَيۡكُمۡ فِي ٱلۡكِتَٰبِ أَنۡ إِذَا سَمِعۡتُمۡ ءَايَٰتِ ٱللَّهِ يُكۡفَرُ بِهَا وَيُسۡتَهۡزَأُ
بِهَا فَلَا تَقۡعُدُواْ مَعَهُمۡ حَتَّىٰ يَخُوضُواْ فِي حَدِيثٍ غَيۡرِهِۦٓۚ إِنَّكُمۡ إِذٗا مِّثۡلُهُمۡۗ إِنَّ ٱللَّهَ
جَامِعُ ٱلۡمُنَٰفِقِينَ وَٱلۡكَٰفِرِينَ فِي جَهَنَّمَ جَمِيعًا ١٤٠

ٱلَّذِينَ يَتَرَبَّصُونَ بِكُمۡ فَإِن كَانَ لَكُمۡ فَتۡحٞ مِّنَ ٱللَّهِ قَالُوٓاْ أَلَمۡ نَكُن مَّعَكُمۡ
وَإِن كَانَ لِلۡكَٰفِرِينَ نَصِيبٞ قَالُوٓاْ أَلَمۡ نَسۡتَحۡوِذۡ عَلَيۡكُمۡ وَنَمۡنَعۡكُم مِّنَ
ٱلۡمُؤۡمِنِينَۚ فَٱللَّهُ يَحۡكُمُ بَيۡنَكُمۡ يَوۡمَ ٱلۡقِيَٰمَةِۗ وَلَن يَجۡعَلَ ٱللَّهُ لِلۡكَٰفِرِينَ عَلَى
ٱلۡمُؤۡمِنِينَ سَبِيلًا ﴿١٤١﴾

إِنَّ ٱلۡمُنَٰفِقِينَ يُخَٰدِعُونَ ٱللَّهَ وَهُوَ خَٰدِعُهُمۡ وَإِذَا قَامُوٓاْ إِلَى ٱلصَّلَوٰةِ قَامُواْ
كُسَالَىٰ يُرَآءُونَ ٱلنَّاسَ وَلَا يَذۡكُرُونَ ٱللَّهَ إِلَّا قَلِيلٗا ﴿١٤٢﴾

مُّذَبۡذَبِينَ بَيۡنَ ذَٰلِكَ لَآ إِلَىٰ هَٰٓؤُلَآءِ وَلَآ إِلَىٰ هَٰٓؤُلَآءِۚ وَمَن يُضۡلِلِ ٱللَّهُ فَلَن تَجِدَ لَهُۥ
سَبِيلٗا ﴿١٤٣﴾

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَتَّخِذُواْ ٱلۡكَٰفِرِينَ أَوۡلِيَآءَ مِن دُونِ ٱلۡمُؤۡمِنِينَۚ
أَتُرِيدُونَ أَن تَجۡعَلُواْ لِلَّهِ عَلَيۡكُمۡ سُلۡطَٰنٗا مُّبِينًا ﴿١٤٤﴾

إِنَّ ٱلۡمُنَٰفِقِينَ فِي ٱلدَّرۡكِ ٱلۡأَسۡفَلِ مِنَ ٱلنَّارِ وَلَن تَجِدَ لَهُمۡ نَصِيرًا ﴿١٤٥﴾

إِلَّا ٱلَّذِينَ تَابُواْ وَأَصۡلَحُواْ وَٱعۡتَصَمُواْ بِٱللَّهِ وَأَخۡلَصُواْ دِينَهُمۡ لِلَّهِ
فَأُوْلَٰٓئِكَ مَعَ ٱلۡمُؤۡمِنِينَۖ وَسَوۡفَ يُؤۡتِ ٱللَّهُ ٱلۡمُؤۡمِنِينَ أَجۡرًا عَظِيمٗا



مَّا يَفۡعَلُ ٱللَّهُ بِعَذَابِكُمۡ إِن شَكَرۡتُمۡ وَءَامَنتُمۡۚ وَكَانَ ٱللَّهُ شَاكِرًا عَلِيمٗا ١٤٧

۞ لَّا يُحِبُّ ٱللَّهُ ٱلۡجَهۡرَ بِٱلسُّوٓءِ مِنَ ٱلۡقَوۡلِ إِلَّا مَن ظُلِمَۚ وَكَانَ ٱللَّهُ سَمِيعًا عَلِيمًا ١٤٨

إِن تُبۡدُواْ خَيۡرًا أَوۡ تُخۡفُوهُ أَوۡ تَعۡفُواْ عَن سُوٓءٖ فَإِنَّ ٱللَّهَ كَانَ عَفُوّٗا قَدِيرًا ١٤٩

“O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.

Indeed, those who have believed then disbelieved, then believed then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way.

Give tidings to the hypocrites that there is for them a painful punishment.

Those who take disbelievers as allies instead of the believers. Do they seek with them honor [through power]? But indeed, honor belongs to Allah entirely.

And it has already come down to you in the Book [the Quran] that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation. Indeed, you would then be like them. Indeed, Allah will gather the hypocrites and disbelievers in Hell all together.

Those who wait [and watch] you. Then if you gain a victory from Allah, they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?" Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way [to overcome them].

Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them. And when they stand for prayer, they stand lazily, showing [themselves to] the people and not remembering Allah except a little.

Wavering between them, [belonging] neither to these [the believers] nor to those [the disbelievers]. And whoever Allah sends astray - never will you find for him a way.

O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?

Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper.

Except for those who repent, correct themselves, hold fast to Allah, and are sincere in their religion for Allah, for those will be with the believers. And Allah is going to give the believers a great reward.

What would Allah do with [gain from] your punishment if you are grateful and believe? And ever is Allah Appreciative and Knowing.

Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent."

When Allah, the Exalted, calls upon the believers within the Holy Quran, His call is often connected to actualizing their verbal claim of faith. This is because a verbal claim of faith without actions has very little value in Islam. Actions are the proof and evidence one is required to obtain so that they obtain reward and mercy in both worlds. Just like a fruit bearing tree is only useful when it produces fruit, similarly, faith is only useful when it produces good actions. In this case, the call is for the believers to support their verbal declaration of faith with actions by sincerely obeying Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 136:

"O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before…"

Generally speaking, obedience to Allah, the Exalted, and His Holy Prophet Muhammad, peace and blessings be upon him, involves learning and acting on the two sources of guidance: the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The more individuals rely on alternative sources of religious knowledge, even if these sources inspire positive actions, the less they will engage with the two primary sources of guidance, ultimately leading to misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Sunan Abu Dawud, number 4606, that any practice not grounded in these two sources will be rejected by Allah, the Exalted. Furthermore, increased reliance on other sources of religious knowledge can lead individuals to adopt beliefs and practices that contradict Islamic teachings. This gradual deviation is a tactic employed by the Devil to mislead people. For instance, someone experiencing hardships may be encouraged

to undertake certain spiritual practices that oppose Islamic principles. If this individual is unaware and accustomed to following alternative religious teachings, they may easily succumb to this deception, engaging in practices that directly challenge Islamic doctrine. They may even start to hold beliefs about Allah, the Exalted, and the universe that are inconsistent with Islamic teachings, such as the notion that individuals or supernatural beings can dictate their fate, as their understanding is derived from sources outside the two primary guides. Some of these erroneous beliefs and practices, such as engaging in black magic, clearly constitute disbelief. Chapter 2 Al Baqarah, verse 102:

"…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…"

A Muslim may inadvertently lose their faith by relying on alternative sources of religious knowledge. This underscores the danger of engaging in religious innovations that lack a foundation in the two primary sources of guidance, as such actions can lead one to follow the path of the Devil. Chapter 2 Al Baqarah, verse 208:

"O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy."

Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray."

This outcome can occur to a muslim who fails to support their verbal declaration of faith with physical actions of obedience to Allah, the Exalted. It is essential to recognize that faith resembles a plant that requires nurturing through acts of obedience for it to thrive and endure. Just as a plant deprived of nourishment, such as sunlight, will wither away and die, an individual's faith may also perish if not strengthened by acts of obedience. This represents the most significant loss.

The one who fails to sincerely act on Islamic teachings will become misguided as they will inevitably misuse the blessings the have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Consequently, individuals must embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a prudent patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of prescribed medications and a strict dietary regimen. Just as this discerning patient can attain improved mental and physical health, so too can an individual who adheres to Islamic principles. This is because Allah, the Exalted, is the only One with the

comprehensive knowledge necessary to help a person achieve a harmonious mental and physical state and to appropriately prioritize everything and everyone in their life. The understanding of human mental and physical conditions possessed by society, despite extensive research, is insufficient to achieve this goal, as it cannot address every challenge an individual may encounter. Their guidance cannot prevent all forms of mental and physical stress, nor can it ensure the proper arrangement of the people and things within their life due to inherent limitations in knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this ultimate knowledge, which He has conveyed to humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This reality becomes evident when one observes the lives of those who utilize the blessings bestowed upon them in accordance with Islamic teachings versus those who do not. While many patients may not grasp the scientific rationale behind their prescribed treatments and thus place their trust in their doctors, Allah, the Exalted, however, encourages individuals to contemplate the teachings of Islam to recognize their beneficial impact on their lives. He does not require blind faith in these teachings; rather, He desires that individuals acknowledge their validity through clear evidence. However, this necessitates an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….”"

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. This is only achieved when one verbally and physically believes in these aspects of Islam. Chapter 4 An Nisa, verse 136:

“…And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.”

Genuine faith in Allah, the Exalted, requires that one's verbal affirmation of belief is accompanied by corresponding actions. A person who acknowledges Allah, the Exalted, as their Lord will naturally embrace their role as a servant to Him. A true servant does not seek personal gratification nor do they anticipate others to cater to their desires. Instead, they place the pleasure and obedience to their Master above all else, including adherence to societal norms, personal inclinations, social media trends, and cultural influences. The sole aspiration of a servant is to earn the satisfaction of their Master. Furthermore, a servant recognizes that everything they own, including their own life, is a trust from their Creator and Master, Allah, the Exalted. Consequently, they are eager to utilize all that they have been bestowed in ways that are pleasing to Allah, the Exalted, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. A true servant comprehends that since Allah, the Exalted, is both their Creator and the Lord of all existence, they cannot

attain true peace of mind while in disobedience to Him, as He governs all aspects of life, including the spiritual well-being of individuals. Therefore, they diligently strive to obey Him by employing the blessings they have received in accordance with Islamic principles, as this is the path to achieving tranquility in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels…"

Belief in the unseen—those elements that lie beyond the reach of the five senses—is an essential aspect of faith. Faith in concepts that are fully understood and perceived lacks the same depth as belief in that which cannot be directly observed, despite the presence of signs that suggest its reality. Consequently, on Judgment Day, Allah, the Exalted, will not accept the faith of individuals who acknowledge His Oneness after having witnessed the unseen, including Hell, Paradise, and the Angels. Therefore, it is crucial for individuals to fortify their belief in the unseen aspects of creation by engaging with and implementing the teachings of Islam. This approach ensures that their faith transcends mere verbal affirmation and is manifested

in their actions, motivating them to sincerely obey Allah, the Exalted, as prescribed in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, a person who is aware that two Angels are perpetually present, recording their every word and deed in anticipation of Judgment Day, will be more mindful of their speech and behaviour, even in solitude.

Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books…"

Belief in the Holy Quran encompasses various dimensions. These dimensions include the its correct and consistent recitation, as well as comprehending and applying its teachings. A Muslim should not remain at the initial stage of merely reciting the Holy Quran in a language they do not grasp. The Holy Quran serves not just as a text for recitation but as a source of guidance. True guidance can only be attained through understanding and implementing its principles. Similar to how a map can only direct one to their intended destination if they comprehend and act upon it, the Holy Quran can lead one to tranquility in both this life and the hereafter when its teachings are understood and practiced. Sadly, the inability to engage with the various aspects of the Holy Quran is a significant reason why many Muslims, despite their regular recitation, struggle to find peace of mind. This is often due to their lack of understanding and application of its teachings. By acting upon its guidance, individuals can correctly utilize the blessings bestowed upon them in ways that are pleasing to Allah, the Exalted, ultimately resulting in peace of mind and success in both worlds. Conversely, those who neglect

to understand and apply its teachings are likely to misuse their blessings, leading to stress, challenges, and hardships in both worlds. It is essential to recognize that while the Holy Quran serves as a remedy for worldly challenges, a Muslim should not limit its use solely to this purpose. This means that one should not merely recite the Holy Quran to address worldly issues, treating it as a tool that is utilized during times of difficulty and then set aside. The primary role of the Holy Quran is to provide guidance for a safe journey to the hereafter. Focusing exclusively on its application for resolving worldly matters undermines this fundamental purpose and is inconsistent with the conduct of a true Muslim. This behavior is akin to acquiring a car equipped with numerous accessories but lacking an engine, which reflects a lack of genuine commitment to its true value.

Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books, His messengers…"

Faith in the Holy Prophets, peace be upon them, necessitates the active emulation of their lifestyles, behaviors, and teachings as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The exemplary behavior of these Holy Prophets, peace be upon them, is encapsulated, enhanced, and perfected by the noble conduct of the Holy Prophet Muhammad, peace and blessings be upon him. Consequently, it is essential to reinforce one's verbal affirmation of faith in him by diligently studying and embodying his life, teachings, and virtuous character. Chapter 33 Al Ahzab, verse 21:

“There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Thus, professing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to embody his teachings and character is inconsistent with such verbal assertions. Just as many aspire for

his intercession on the Day of Judgment, they should also be wary of the possibility that he may bear witness against them on that Day if they do not strive to understand and implement his traditions and the message of the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

To gain the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, rather than facing his testimony against them on Judgment Day, individuals must learn and implement the teachings of the Holy Quran and his traditions. This commitment will enable them to correctly utilize the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, ultimately resulting in tranquility in both this life and the hereafter.

Moreover, merely expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without embodying his character and principles holds no significance in Islam. Previous nations also professed their love for their Holy Prophets, peace be upon them, yet their failure to adhere to their teachings meant they will not unite with them in the afterlife. Therefore, those who wish to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must earnestly follow and practice his teachings and exemplary conduct.

Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books, His messengers…"

The one who verbally and practically believes in these important aspects of Islam will undoubtedly prepare practically for their accountability in the hereafter. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day…"

Consequently, an individual who professes belief in Allah, the Exalted, and the Day of Judgement yet neglects to adhere to His commands and fails to adequately prepare for the Day of Judgement should critically evaluate their faith. Their absence of righteous deeds serves as evidence of a deficiency in their belief in Allah, the Exalted, and the Last Day.

One's conviction in Allah, the Exalted, and the Day of Judgement can be deepened and reinforced through the study and application of the Holy Quran, as well as by recognizing the signs in the universe highlighted by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, upon examining the numerous harmonious systems in the universe—such as the precise distance of the Sun from the Earth, the water cycle, and the ocean's density that supports both maritime navigation and marine life—one can discern the presence of a Creator. The existence of such intricately balanced systems cannot be attributed to mere chance. Furthermore, the notion of multiple deities would inevitably result in disorder, as each deity would pursue conflicting desires within the universe. This is evidently not the case, thus affirming the existence of a singular God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Furthermore, Allah, the Exalted, employs rain to rejuvenate barren land and causes a lifeless seed to germinate, thereby sustaining creation. In a similar manner, Allah, the Exalted, has the power to revive the human soul, which lies buried in the Earth, akin to a seed that comes to life. The cyclical nature of the seasons serves as a clear illustration of resurrection. For example, during winter, trees shed their leaves, appearing lifeless, yet in other seasons, new leaves emerge, restoring the tree's vitality. Additionally, the sleep-wake cycle of all living beings exemplifies resurrection. Sleep

resembles death, as the senses of the sleeper are temporarily suspended. Allah, the Exalted, then returns the soul to those destined to awaken, thereby reviving the sleeping individual once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

Numerous signs within the universe point to the impending arrival of Judgement Day. For instance, upon examining the intricately balanced systems that govern the creation of the Heavens and the Earth, one can identify a significant imbalance: the actions of humanity. Those who perform good deeds often do not receive their full rewards in this life, while wrongdoers do not face complete consequences, even when subjected to governmental punishment. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established equilibrium in all other aspects of the universe, will ultimately rectify the imbalance of human actions. This rectification can only take place once human actions cease. This moment is known as Judgement Day, when all deeds will be evaluated and balanced for eternity.

Reflecting on these examples and many more clearly indicate the possibility of the resurrection of humans and its need on the Day of Judgement.

One must therefore verbally and practically believe in these different aspects of Islam if they desire to achieve peace of mind in both worlds. But those who disbelieve or fail to support their verbal declaration of belief with actions will inevitably misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verse 136:

"…And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray."

As discussed earlier, the one who fails to support their verbal declaration with physical acts of obedience to Allah, the Exalted, is in great danger of leaving this world without their faith. Chapter 4 An Nisa, verse 137:

"Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way."

It is crucial to recognize that faith resembles a plant that requires nurturing through acts of obedience in order to thrive and endure. Just as a plant deprived of essential nourishment, like sunlight, faces the risk of dying, so too can an individual's faith diminish and die if it is not sustained by acts of obedience. This represents the utmost loss. In addition, as warned in a Hadith found in Sunan Abu Dawud, number 4031, a person is considered from those they imitate. If a muslim imitates a hypocrite, who always fail to support their verbal declaration of faith with sincere acts of obedience to Allah, the Exalted, may well find they are considered from them in both worlds. This will only lead to trouble, stress and difficulties in both worlds. Chapter 4 An Nisa, verses 137-138:

“Indeed, those who have believed then disbelieved, then believed, then disbelieved, and then increased in disbelief - never will Allah forgive them, nor will He guide them to a way. Give tidings to the hypocrites that there is for them a painful punishment.”

A muslim must strive to adopt strong faith so that they avoid this outcome and instead remain firm on practically obeying Allah, the Exalted, in all situations. Strong faith is essential for maintaining steadfastness in obedience to Allah, the Exalted, regardless of the circumstances, be it during times of prosperity or adversity. Such a foundation of faith is cultivated through the acquisition of knowledge and the practical application of the clear signs and evidence articulated in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources illuminate the path to sincere adherence to Allah, the Exalted, which ultimately brings about tranquility in both the earthly realm and the hereafter. Conversely, a lack of understanding of Islamic principles results in fragile faith. Individuals lacking in knowledge may succumb easily to disobedience when their desires are challenged, overlooking the fact that forsaking their desires in favor of obeying Allah, the Exalted, is the pathway to achieving peace of mind in both lives. Consequently, it is imperative to cultivate unwavering faith through the pursuit of Islamic education and the embodiment of its principles, ensuring continual obedience to Allah, the Exalted. This process will ensure one utilizes the blessings bestowed upon them in accordance with Islamic guidelines, thereby fostering a harmonious mental and physical state and correctly prioritizing the people and things within their life.

Those who possess weak faith will instead obey and follow those who disobey Allah, the Exalted, such as social media, fashion, culture and people,

as they falsely believe peace of mind, honour and respect in this world lies in this behaviour. Chapter 4 An Nisa, verse 139:

“Those who take disbelievers as allies instead of the believers. Do they seek with them honor?...”

But as Allah, the Exalted, alone controls the affairs the universe, including their spiritual hearts, the abode of peace of mind, He alone decides who achieves peace of mind and who does not. And one only needs to observe those who misuse the blessings they have been granted, such as the rich and famous, to determine that obeying and following social media, fashion and culture do not lead to peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

Chapter 4 An Nisa, verse 139:

“…But indeed, honor belongs to Allah entirely.”

Allah, the Exalted, will only grant peace of mind, honour and superiority to those who sincerely obey Him. This involves correctly using the blessings one has been granted as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 3 Alee Imran, verse 139:

“So do not weaken and do not grieve, and you will be superior if you are [true] believers.”

Chapter 4 An Nisa, verse 139:

“Those who take disbelievers as allies instead of the believers. Do they seek with them honor?...”

This verse does not imply that a Muslim is prohibited from forming friendships with non-Muslims. Rather, it specifically addresses the non-Muslims present during the era of the Holy Prophet Muhammad, peace and blessings be upon him. At that time, developing close ties with a non-Muslim who sought to undermine Islam was particularly perilous, as these non-Muslims would often gather intelligence on the Muslim community to support their opposition to Islam.

Generally speaking, the Holy Quran clearly advises that Allah, the Exalted, does not forbid befriending non-Muslims. Chapter 60 Al Mumtahanah, verse 8:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.”

The main verse under discussion serves as a caution to Muslims against forming friendships with individuals who lead them away from the genuine obedience to Allah, the Exalted. This entails utilizing the blessings one has received in accordance with Islamic principles. This guidance is relevant to both Muslims and non-Muslims companions. As indicated in a Hadith recorded in Sunan Abu Dawud, number 4833, a Muslim tends to follow the path of their friends. This implies that individuals may adopt the traits, whether positive or negative, of those they associate with, often without realizing it. Consequently, it is essential for a Muslim to seek the companionship of those who inspire them to adhere to the commands of Allah, the Exalted.

Moreover, demonstrating kindness to all individuals, regardless of their faith, is a hallmark of a genuine believer. A true believer refrains from causing verbal or physical harm to others and their belongings. This principle is emphasized in a Hadith found in Sunan An Nasai, number 4998.

It is essential to recognize the distinction between maintaining healthy social interactions and forming deep friendships. A profound friendship invariably impacts an individual, often leading them to compromise their beliefs out of affection for their friend, whereas positive social interactions do not reach this level of influence. Consequently, Muslims should embody good character and manners towards everyone, while reserving deep friendships for those who inspire them to sincerely obey Allah, the Exalted. Only a Muslim can fulfill this role for another Muslim. In contrast, a non-Muslim may inadvertently encourage a Muslim to stray from the obedience of Allah, even without intending to do so. This occurs because non-Muslims adhere to a different set of values than Muslims, and the behaviour deemed acceptable by non-Muslims may not align with Islamic principles. This reality is indicated in the next verse with a specific example. Chapter 4 An Nisa, verse 140:

"And it has already come down to you in the Book that when you hear the verses of Allah [recited], they are denied [by them] and ridiculed; so do not sit with them until they enter into another conversation…"

This ridicule is in the form of disobeying the clear instructions of Allah, the Exalted, which is something non-muslims do not consider and if a muslim adopts strong friendships with them, then they will inevitably adopt their mindset and attitude towards the instructions of Allah, the Exalted. In this case, they will then be considered one of them, even if they claim otherwise, as a person is considered from amongst those they imitate. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Chapter 4 An Nisa, verse 140:

“…Indeed, you would then be like them…”

In this world, adopting the mindset of someone who persists on the disobedience of Allah, the Exalted, will cause them to misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state and they will misplace everything and everyone within their life. This will lead to stress, trouble and difficulties for them, even if they enjoy some worldly luxuries. In addition, if they persist on this attitude they will fail to practically prepare for their accountability on the Day of Judgement. Furthermore, the muslim who adopts the mindset of a non-muslim is in great danger of leaving this world without their faith. As discussed earlier, it is crucial to understand that faith is akin to a plant that necessitates nurturing through acts of obedience to flourish and survive. Similar to a plant that fails to receive vital nutrients, such as sunlight, which leads to its demise, an individual's faith can also wane and die if not upheld by acts of obedience. This signifies the utmost loss. Furthermore, an individual's return to Allah, the Exalted, on Judgement Day will reflect the condition in which they passed away. This principle is highlighted in a Hadith recorded in Sahih Muslim, number 7232. It indicates that those who die while remaining steadfast in their obedience to Allah, the Exalted, will be resurrected and presented to Him in a state of obedience. Conversely, those who have disobeyed Allah, the Exalted, by misusing the blessings bestowed upon them, will be resurrected and returned to Him in a state of disobedience. It is evident, without the need for scholarly interpretation, what the outcome for a person will be on Judgement Day, based on this understanding. Chapter 4 An Nisa, verse 140:

“…Indeed Allah will gather the hypocrites and disbelievers in Hell all together.”

Another aspect of hypocrisy is when one adopts a two-faced attitude. Chapter 4 An Nisa, verse 141:

“Those who wait [and watch] you. Then if you gain a victory from Allah , they say, "Were we not with you?" But if the disbelievers have a success, they say [to them], "Did we not gain the advantage over you, but we protected you from the believers?"…”

One must avoid adopting a two-faced attitude whereby they change their behaviour in order to please different groups of people. This is a foul attitude which only leads to disgrace in both worlds. In this world, Allah, the Exalted, will expose the two-faced person for everyone to see and as a result, the people they tried to please with their attitude will dislike them. And in the hereafter their punishment will be more severe. For example, the Holy Prophet Muhammad, peace and blessings be upon him, has warned in a Hadith found in Sunan Abu Dawud, number 4873, that whoever adopts a two faced attitude will have two tongues of fire on the Day of Judgment. Chapter 4 An Nisa, verse 141:

“…Allah will judge between [all of] you on the Day of Resurrection…”

One must therefore avoid adopting the characteristics of hypocrisy otherwise they will be treated as a hypocrite in both worlds. Chapter 4 An Nisa, verse 141:

"…Allah will judge between [all of] you on the Day of Resurrection, and never will Allah give the disbelievers over the believers a way."

The condition of gaining superiority in this world is adopting true belief. If muslims are not in the superior position it means they have failed to adopt real belief in Allah, the Exalted. Real belief involves supporting one's verbal declaration of belief with physical acts of obedience to Allah, the Exalted. This involves correctly using the blessings they have been granted as outlined in Islamic teachings. This will ensure they obtain a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to superiority and peace of mind in both worlds. Chapter 3 Alee Imran, verse 139:

"So do not weaken and do not grieve, and you will be superior if you are [true] believers."

And chapter 4 An Nisa, verse 141:

“…and never will Allah give the disbelievers over the believers a way.”

Allah, the Exalted, then warns against adopting the characteristics of hypocrisy as it only leads to self-delusion. Chapter 4 An Nisa, verse 142:

“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them…”

This self-delusion involves firmly counting oneself as a muslim while in reality they are a non-muslim and will therefore be judged as one in both worlds. It is crucial to recognize that in this world individuals are judged based on their external appearance, even when it does not align with their true inner selves. For instance, if someone professes to be a Muslim, society accepts this claim unless they engage in a clear act of disbelief. However, in the afterlife, Allah, the Exalted, will evaluate individuals based on their true inner state and their outward actions. Consequently, one should refrain from hypocritical behavior, as it may deceive others in this life, but in the hereafter, such individuals will ultimately be the deceived, facing judgment based on their true inner beliefs, which may be rooted in disbelief. Chapter 2 Al Baqarah, verses 8-9:

“And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers. They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.”

And chapter 57 Al Hadid, verses 13-15:

“On the [same] Day the hypocrite men and hypocrite women will say to those who believed, "Wait for us that we may acquire some of your light." It will be said, "Go back behind you and seek light." And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment. They [i.e., the hypocrites] will call to them [i.e., the believers], "Were we not with you?" They will say, "Yes, but you afflicted yourselves and awaited [misfortune for us] and doubted, and wishful thinking deluded you until there came the command of Allāh. And the Deceiver [i.e., Satan] deceived you concerning Allāh. So today no ransom will be taken from you or from those who disbelieved. Your refuge is the Fire. It is most worthy of you, and wretched is the destination."”

And chapter 4 An Nisa, verse 142:

“Indeed, the hypocrites [think to] deceive Allah, but He is deceiving them…”

One who does not translate their verbal declaration of faith in Islam into actions should not deceive themselves into thinking they are genuinely a Muslim. The reality is that if an individual truly harbors faith in Allah, the

Exalted, within their spiritual heart, it will manifest in their behavior in some manner. This concept is highlighted in a Hadith recorded in Sahih Bukhari, number 52. Conversely, a person lacking faith will not demonstrate Islamic principles through their actions, regardless of their claims of being a Muslim. Such a mindset should be avoided, as those who profess to be Muslims may ultimately find themselves revealed and judged as non-Muslims on the Day of Judgment. This notion is further reinforced by a verse that emphasizes Islam through actions rather than mere belief. Islam is demonstrated through obedience to Allah, the Exalted, while faith resides within the spiritual heart. Chapter 3 Alee Imran, verse 85:

“And whoever desires other than Islam as a way of life - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”

A sign of hypocrisy is when one is lazy in things which please Allah, the Exalted, but very quick in doing things which please themself or other people. Chapter 4 An Nisa, verse 142:

“…And when they stand for prayer, they stand lazily…”

A muslim must avoid this attitude and instead they must always be eager to correctly use the blessings they have been granted as outlined in Islamic teachings so that they achieve peace of mind in both worlds. Sadly, it is frequently observed that some Muslims can readily spend an entire night

pursuing wealth, yet when asked to allocate even a small portion of that time for voluntary worship, such as reciting the Holy Quran, they often perceive it as a burden and become lethargic. These individuals will eagerly venture out in the middle of the night for travel or entertainment, but when encouraged to attend the local mosque for the morning obligatory prayer, they become as immobile as mountains. They may invest countless hours in acquiring worldly knowledge, which is permissible in Islam, but struggle to find the time or energy to study even a single verse of the Holy Quran or a Hadith of the Holy Prophet Muhammad, peace and blessings be upon him. They can spend hours engrossed in television dramas and films, yet their eyes become too heavy to remain open when invited to view a brief religious program. It is perplexing that Muslims seek the continuous assistance and support of Allah, the Exalted, while being unwilling to dedicate a small portion of their day to activities that please Him, beyond the obligatory prayers, which collectively require less than an hour to perform. Muslims must recognize that their contributions directly influence what they will receive in return. If individuals exhibit laziness and neglect actions that are pleasing to Allah, the Exalted, they should not anticipate significant assistance from Him during their times of need. While it is not expected for a Muslim to spend the entire day engaged in righteous deeds, it is essential for them to thoughtfully evaluate their daily schedules and honestly assess whether they are allocating sufficient time to activities that please Allah, the Exalted. If one can find time for the pursuit of excessive wealth and indulgence in worldly pleasures, they ought to overcome laziness and prioritize time for Allah, the Exalted.

Adopting strong faith will aid one in being eager to obey Allah, the Exalted, as they will be convinced that peace of mind lies in this. A robust faith is crucial for sustaining steadfast obedience to Allah, the Exalted, in every circumstance, whether in times of ease or adversity. This deep-seated faith is nurtured through understanding and implementing the clear signs and evidence found in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. These sources demonstrate that genuine obedience to Allah, the Exalted, cultivates serenity in both this life and the afterlife. In contrast, those who are unfamiliar with Islamic principles often possess a fragile faith. Such individuals may easily overlook the obedience of Allah, the Exalted, when their personal desires clash with them, failing to understand that prioritizing obedience to Allah, the Exalted, over their own desires leads to tranquillity in both worlds. As a result, they may become lax in their adherence to Allah, the Exalted, while being more inclined to pursue their own desires and those of others, which ultimately separates them from inner peace. Therefore, it is essential to achieve certainty in faith through the pursuit and application of Islamic knowledge, ensuring unwavering obedience to Allah, the Exalted, at all times. This will ensure they correctly utilize the blessings they have been granted in accordance with Islamic guidance, ultimately fostering peace of mind in both worlds by promoting a balanced mental and physical state and correctly placing everyone and everything within their life.

Chapter 4 An Nisa, verse 142:

“…And when they stand for prayer, they stand lazily…”

Generally speaking, one can avoid this attitude by appreciating the benefits of establishing their obligatory prayers correctly. The establishment of obligatory prayers entails performing them in accordance with their complete conditions and proper etiquette, including timely observance. The significance of establishing these prayers is frequently emphasized in the Holy Quran, as it serves as the most vital practical demonstration of one’s

faith in Allah, the Exalted. Furthermore, the obligatory prayers, which are distributed throughout the day, serve as a continual reminder of the Day of Judgement and facilitate preparation for it, with each component of the obligatory prayer being linked to Judgement Day. The manner in which one stands during prayer reflects how they will present themselves before Allah, the Exalted, on that momentous day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also encompasses the failure to fully adhere to the commands of Allah, the Exalted, in every facet of life. The act of prostration during prayer serves as a reminder of the invitation for individuals to prostrate before Allah, the Exalted, on Judgement Day. However, those who did not properly submit to Him throughout their earthly existence—by obeying His commands in all areas of their lives—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound."

Kneeling in prayer serves as a poignant reminder of the posture one will assume before Allah, the Exalted, on the Day of Judgment, filled with apprehension about their ultimate fate. Chapter 45 Al Jathiyah, verse 28:

"And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.""

Those who keep these elements in consideration while praying will perform their prayers accurately. Consequently, this will lead them to genuinely adhere to the commands of Allah, the Exalted, during the intervals between their prayers. Chapter 29 Al Ankabut, verse 45:

"…Indeed, prayer prohibits immorality and wrongdoing…"

This obedience entails utilizing the blessings bestowed upon an individual in a manner that is pleasing to Allah, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2618, that the distinction between belief and disbelief lies in neglecting the obligatory prayers. Those who neglect these prayers should be wary of departing from this world without their faith. As discussed earlier, It is crucial to understand that faith is akin to a plant that requires sustenance through acts of obedience to flourish and endure. Just as a plant deprived of essential elements like sunlight will wither and perish, an individual's faith can weaken and ultimately vanish if it is not bolstered by acts of obedience. This represents the greatest loss.

If one continues to maintain fragile faith, even when engaging in good deeds, their motivations may not align with the intention of pleasing Allah, the Exalted, as they fail to recognize the importance of sincerity towards Him. Chapter 4 An Nisa, verse 142:

"…And when they stand for prayer, they stand lazily, showing [themselves to] the people…"

The one who acts for other than to please Allah, the Exalted, will gain no reward from Him in either this world or the next, even if they perform good deeds. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. The inward foundation of Islam is rooted in one's intention, similar to how its outward foundation is based on earning and utilizing what is lawful. If the foundational intention is flawed, then any actions stemming from it will also be flawed and consequently rejected by Allah, the Exalted, regardless of their outward appearance as good deeds. The one behaves in this manner has failed to remember Allah, the Exalted, in the way which leads to peace of mind in both worlds. Chapter 4 An Nisa, verse 142:

"…and not remembering Allah except a little."

Remembering Allah, the Exalted, in one's intention is to only act in order to please Him. Remembering Allah, the Exalted, in one's speech involves speaking what is good or remaining silent, as this has been commanded in Islamic teachings, such as the Hadith found in Sahih Muslim, number 176. Remembering Allah, the Exalted, is one's actions involves correctly using the blessings He has granted them as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The one who remembers Allah, the Exalted, in this way will obtain peace of mind in both worlds. Chapter 13 Ar Ra'd, verse 28:

"…Unquestionably, by the remembrance of Allah do hearts find peace."

Whereas, the one who adopts the characteristics of hypocrisy will inevitably forget Allah, the Exalted. As a result, they will misuse the blessings they have been granted. They will therefore obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

"So let them laugh a little and [then] weep much as recompense for what they used to earn."

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

The muslim who behaves in this manner will inevitably waver between belief and disbelief. Chapter 4 An Nisa, verse 143:

"Wavering between them, [belonging] neither to the believers nor to the disbelievers…"

This attitude will prevent them from achieving peace of mind. Chapter 4 An Nisa, verse 143:

"…And whoever Allah leaves astray - never will you find for him a way."

In addition, wavering between belief and disbelief is extremely dangerous as one may die while they are leaning towards disbelief. This is the greatest loss. An important way of avoiding this outcome is then mentioned in the next verse where Allah, the Exalted, calls upon the muslims to support their verbal declaration of faith with actions. Chapter 4 An Nisa, verse 144:

"O you who have believed, do not take the disbelievers as allies instead of the believers…"

As warned in a Hadith found in Sunan Abu Dawud, number 4833, a person will inevitably adopt the characteristics of their companions, whether positive or negative, whether subtly or obviously. Therefore, the one who forms

strong bonds with those who openly disobey Allah, the Exalted, by misusing the blessings they have been granted, will inevitably adopt their attitude. Consequently, they will experience an imbalance in their mental and physical well-being, they will misplace everything and everyone within their life and fail to correctly prepare for their accountability on Judgement Day. Their attitude will therefore result in stress, trouble and hardships in both this life and the hereafter. Chapter 4 An Nisa, verse 144:

"O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allah against yourselves a clear case?"

One must bear in mind that demonstrating kindness to all individuals, regardless of their faith—be they Muslims or non-Muslims—is a hallmark of a genuine believer. A true believer refrains from causing verbal or physical harm to others and their belongings. This principle is emphasized in a Hadith recorded in Sunan An Nasai, number 4998.

As discussed earlier, it is crucial to understand the difference between fostering healthy social relationships and developing deep friendships. A deep friendship can profoundly influence an individual, often leading them to compromise their values out of love for their friend, whereas positive social interactions do not exert the same degree of influence. Therefore, Muslims should exhibit exemplary character and conduct towards everyone, while reserving closer friendships for those who encourage them to genuinely follow the teachings of Allah, the Exalted. Only another Muslim can truly provide this supportive role for a fellow Muslim. Conversely, a non-Muslim may unintentionally steer a Muslim away from obedience to Allah, even

without malicious intent. This happens because non-Muslims operate under a different moral framework, and behaviors considered acceptable by them may not align with Islamic principles.

But those who fail to differentiate between healthy social interaction, whereby they show respect to all other people, and forming deep friendships with those who persist on disobeying Allah, the Exalted, will inevitably adopt the same mindset and also persist on disobeying Allah, the Exalted, by misusing the blessings they have been granted. In addition, the more one adopts the characteristics of hypocrisy, as discussed earlier, the greater danger they are in joining them in the hereafter, as one is considered from the people they imitate. This has been warned in a Hadith found in Sunan Abu Dawud, number 4031. Chapter 4 An Nisa, verse 145:

"Indeed, the hypocrites will be in the lowest depths of the Fire - and never will you find for them a helper."

One of the major reasons why the lowest depths of Hell has been reserved for the hypocrites is because they are more effective in misguiding others than those who openly disbelieve in Allah, the Exalted. The one who claims to be a muslim while in reality they are a hypocrite will more easily negatively influence other people, especially muslims. Other muslims will assume they are muslims like them and as a result they will befriend them. As discussed earlier, this will cause the muslim to adopt the characteristics of their hypocritical companions. Whereas, a muslim will always be cautious of forming deep friendships with non-muslims as they do not wish to adopt their characteristics which leads to the disobedience of Allah, the Exalted. As a

result, the open disbeliever will negatively influence muslims less than a hypocrite.

Allah, the Exalted, then invites all people to avoid this outcome through sincere repentance so that they achieve peace of mind in both worlds. Chapter 4 An Nisa, verse 146:

“Except for those who repent, correct themselves…”

Genuine repentance requires a sense of guilt, a quest for forgiveness from Allah, the Exalted, as well as from those who have been harmed, provided that this does not result in additional complications. An individual must earnestly commit to refraining from repeating the same or similar transgressions and rectify any rights that have been infringed upon concerning Allah, the Exalted, and others. In addition, they must avoid adopting bad companions as this will only influence them in a negative way. Furthermore, they must act solely for the pleasure of Allah, the Exalted, so that they earn reward in both worlds and avoid acting for the sake of any other reason, otherwise they will not receive any reward from Allah, the Exalted. This has been warned in a Hadith found in Jami At Tirmidhi, number 3154. Finally, they must strive to avoid the characteristics of hypocrisy, such as greed, being two-faced and insincerity, and instead adopt good characteristics, such as generosity, honesty and sincerity. This is achieved when one learns and acts on the good characteristics discussed within Islamic teachings and avoids the bad characteristics discussed therein. The one who behaves in this manner will remain firm on the obedience of Allah, the Exalted, in all situations. Chapter 4 An Nisa, verse 146:

“Except for those who repent, correct themselves, hold fast to Allah , and are sincere in their religion for Allah, for those will be with the believers…”

This behaviour will ensure they correctly use the blessings they have been granted as outlined in Islamic teachings. This approach will guarantee that individuals achieve a harmonious mental and physical condition and cause them to appropriately prioritize the people and things within their lives while effectively preparing for their accountability on the Day of Judgment. Consequently, this conduct will foster tranquility in both worlds. Chapter 4 An Nisa, verse 146:

“…And Allah is going to give the believers a great reward.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Whereas, the one who persists on the characteristics of hypocrisy will inevitably misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Therefore, one must sincerely obey Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings, for their own sake, as their obedience or disobedience to Him is the direct cause of their punishment in both worlds. Chapter 4 An Nisa, verse 147:

“What would Allah do with your punishment if you are grateful and believe?...”

Throughout the Holy Quran gratitude has been tied to belief, just like ingratitude has been tied to disbelief. Chapter 2 Al Baqarah, verse 152:

“…And be grateful to Me and do not deny Me.”

This indicates that the first step towards true belief is adopting gratitude to Allah, the Exalted. Gratitude to Allah, the Exalted, must be shown as every blessing one possesses, including their existence, has been created and granted to them by none other than Allah, the Exalted. He grants continuous and uncountable blessings. He greatly rewards people for the small and imperfect good deeds they do, which He provides the ability, opportunity, knowledge and inspiration to do. Ultimately, He grants eternal Paradise and its eternal blessings for a few years of obedience to Him, which leads a person to peace of mind in both worlds. Gratitude in intention entails acting solely to seek the pleasure of Allah, the Exalted. Gratitude in speech consists of expressing positive words or remaining silent. Furthermore, gratitude in actions means utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The one who shows gratitude to Allah, the Exalted, in this way will be

granted more blessings and mercy in both worlds. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, gratitude will ensure one obtains a balanced mental and physical state and correctly places everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. This behaviour will therefore lead to peace of mind in both worlds. Chapter 4 An Nisa, verse 147:

"…And ever is Allah Appreciative…"

As Allah, the Exalted, is fully aware of one's intention, speech and actions, He knows who shows gratitude to Him and who does not. Chapter 4 An Nisa, verse 147:

"…And ever is Allah Appreciative and Knowing."

Chapter 4 An Nisa, verse 147:

“What would Allah do with your punishment if you are grateful and believe?...”

One must not be fooled into believing that as Allah, the Exalted, does not desire to punish people, He should therefore just forgive them, irrespective of their actions. Doing so would make the test of living in this world pointless. Chapter 67 Al Mulk, verse 2:

“[He] who created death and life to test you [as to] which of you is better in deed…”

If Allah, the Exalted, was going to forgive everyone then there was no point of creating life on Earth. Furthermore, forgiving everyone, irrespective of their deeds, would directly challenge His sense of justice and fairness, as He would be treating the evil doer and the doer of good equally. This is an unacceptable characteristic for a worldly judge to possess, then how can one attribute it to Allah, the Exalted? Chapter 45 Al Jathiyah, verse 21:

“Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge.”

As discussed earlier, an aspect of showing gratitude to Allah, the Exalted, is speaking good or remaining silent. This aspect is then mentioned in the next verse. Chapter 4 An Nisa, verse 148:

“Allah does not like the public mention of evil…”

Speech can be classified into three distinct categories. The first category is harmful speech, which should be completely avoided. The second category is beneficial speech, which should be expressed at the appropriate moments. The third category is vain speech. While this type of speech is neither sinful nor virtuous, it can lead to harmful speech, making it advisable to steer clear of it as well. Furthermore, vain speech will result in regret on Judgement Day, when individuals reflect on the time and opportunities squandered on such talk and actions. Consequently, a Muslim is encouraged to either speak positively or remain silent. This guidance is supported by a Hadith recorded in Sahih Muslim, number 176. But it is acceptable to mention the evil actions of another person for a genuine reason, such as during a legal court case or warning another of danger. Chapter 4 An Nisa, verse 148:

“Allah does not like the public mention of evil except by one who has been wronged…”

Apart from these rare cases, as Allah, the Exalted, hears and knows all things, one must ensure they speak good or remain silent, as it only takes a single evil word to cause a person to plunge into Hell on Judgement Day. This has been confirmed in a Hadith found in Jami At Tirmidhi, number 2314. Chapter 4 An Nisa, verse 148:

“…And ever is Allah Hearing and Knowing.”

When one experiences evil behaviour directed at them, even though they have a right to defend themself, such as involving the authorities, Allah, the Exalted, indicates the importance of maintaining good behaviour, even in these cases. Chapter 4 An Nisa, verse 148:

“If [instead] you show [some] good…”

Replying evil with evil is nothing special nor is replying good to good. One should instead strive to reply evil with good as this will lead to reward for them in both worlds and is more likely to change the character of the evil doer in a positive way. Chapter 41 Fussilat, verse 34:

“And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon, the one whom between you and him is enmity [will become] as though he was a devoted friend.”

If the wrong done against a person is an isolated incident with has no bearing on the future for them or others, then they should conceal their wrongdoing and avoid mentioning it to others. Chapter 4 An Nisa, verse 149:

“If [instead] you show [some] good or conceal it…”

The one who conceals the faults of others will have their faults concealed by Allah, the Exalted, in both worlds. It becomes quite clear upon reflection that individuals who frequently highlight the shortcomings of others are often the ones whose own flaws are revealed by Allah, the Exalted. Conversely, those who choose to hide the faults of others are perceived by society as lacking any significant shortcomings themselves.

There are two categories of individuals regarding this guidance. The first group consists of those whose misdeeds remain private; these individuals do not engage in sinful behavior openly nor do they flaunt their transgressions to others. If such a person happens to err and their sin

becomes known, it should be kept concealed, provided that doing so does not inflict harm on others. Chapter 24 An Nur, verse 19:

“Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter…”

The Holy Prophet Muhammad, peace and blessings be upon him, indeed encouraged Muslims to forgive the errors of those who earnestly strive to obey Allah, the Exalted, as stated in a Hadith recorded in Sunan Abu Dawud, number 4375.

The second category of individuals consists of those who engage in sinful behavior openly and show no concern for being discovered. In fact, they often take pride in their transgressions and share them with others. As they can lead others towards wrongdoing, revealing their faults to caution others does not contradict the aforementioned Hadith. Furthermore, Allah, the Exalted, will not expose the faults of the one who highlights the shortcomings of this wicked individual for justifiable reasons, as noted in a Hadith from Sunan Ibn Majah, number 2546.

It is crucial to heed this Hadith as the disgrace of being unveiled on Judgement Day before all of creation is unimaginable. Therefore, one should not deceive themselves into thinking that being exposed in this world is

tolerable, as it will not prepare them for the exposure they will face on Judgement Day.

Allah, the Exalted, then encourages the one who has been wronged to even forgive the wrongdoer for His sake. This will lead to Allah, the Exalted, forgiving them even though He has the power and authority to punish them in both worlds. Chapter 24 An Nur, verse 22:

“…and let them pardon and overlook. Would you not like that Allah should forgive you?...”

And chapter 4 An Nisa, verse 149:

“If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.”

It is essential to recognize that as humans are not infallible beings, they are prone to making errors, just as they themselves are fallible. Just as individuals hope for forgiveness from Allah, the Exalted, and from others for their own missteps, they should also cultivate the ability to forgive the mistakes of others. It is understandable that forgiving someone may be particularly challenging in situations where the harm is ongoing, such as in

the case of becoming disabled due to a traffic accident. However, if one can strive to forgive even in such circumstances, the reward for them will be significantly greater. In instances where the wrongdoing is not ongoing, individuals should make an effort to forgive others and refrain from harboring grudges. Those who cling to such grudges should be wary that Allah, the Exalted, will examine their actions on the Day of Judgment, just as they have scrutinized and retained the faults of others in this life. Those whose deeds are evaluated on Judgement Day in this manner will face punishment, as affirmed in a Hadith recorded in Sahih Bukhari, number 103.

Moreover, it is crucial to understand that forgiving others also entails taking measures to safeguard oneself from further harm, ensuring that past grievances do not recur. Patience and forgiveness do not equate to a passive stance that allows others to inflict harm without taking protective actions. Such a passive approach is not aligned with Islamic teachings. For instance, a woman experiencing physical abuse from her husband must take necessary steps to protect herself and her children, which may include contacting law enforcement and leaving the marriage. Once she has ensured her safety and that of her children, she can pursue justice through legal channels and seek divine justice from Allah, the Exalted, on the Day of Judgement. If she can find it in her heart to forgive him for his past transgressions for the sake of Allah, the Exalted, it will lead to her own forgiveness.

Chapter 4 – An Nisa, Verses 150-170

إِنَّ ٱلَّذِينَ يَكۡفُرُونَ بِٱللَّهِ وَرُسُلِهِۦ وَيُرِيدُونَ أَن يُفَرِّقُواْ بَيۡنَ ٱللَّهِ وَرُسُلِهِۦ
وَيَقُولُونَ نُؤۡمِنُ بِبَعۡضٖ وَنَكۡفُرُ بِبَعۡضٖ وَيُرِيدُونَ أَن يَتَّخِذُواْ بَيۡنَ ذَٰلِكَ سَبِيلًا
١٥٠

أُوْلَٰٓئِكَ هُمُ ٱلۡكَٰفِرُونَ حَقّٗاۚ وَأَعۡتَدۡنَا لِلۡكَٰفِرِينَ عَذَابٗا مُّهِينٗا ١٥١

وَٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرُسُلِهِۦ وَلَمۡ يُفَرِّقُواْ بَيۡنَ أَحَدٖ مِّنۡهُمۡ أُوْلَٰٓئِكَ سَوۡفَ يُؤۡتِيهِمۡ أُجُورَهُمۡۚ
وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا ١٥٢

يَسۡـَٔلُكَ أَهۡلُ ٱلۡكِتَٰبِ أَن تُنَزِّلَ عَلَيۡهِمۡ كِتَٰبٗا مِّنَ ٱلسَّمَآءِۚ فَقَدۡ سَأَلُواْ مُوسَىٰٓ أَكۡبَرَ مِن ذَٰلِكَ
فَقَالُوٓاْ أَرِنَا ٱللَّهَ جَهۡرَةٗ فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ بِظُلۡمِهِمۡۚ ثُمَّ ٱتَّخَذُواْ ٱلۡعِجۡلَ مِنۢ بَعۡدِ مَا
جَآءَتۡهُمُ ٱلۡبَيِّنَٰتُ فَعَفَوۡنَا عَن ذَٰلِكَۚ وَءَاتَيۡنَا مُوسَىٰ سُلۡطَٰنٗا مُّبِينٗا ١٥٣

وَرَفَعۡنَا فَوۡقَهُمُ ٱلطُّورَ بِمِيثَٰقِهِمۡ وَقُلۡنَا لَهُمُ ٱدۡخُلُواْ ٱلۡبَابَ سُجَّدٗا وَقُلۡنَا لَهُمۡ لَا تَعۡدُواْ فِي ٱلسَّبۡتِ
وَأَخَذۡنَا مِنۡهُم مِّيثَٰقًا غَلِيظٗا ١٥٤

فَبِمَا نَقۡضِهِم مِّيثَٰقَهُمۡ وَكُفۡرِهِم بِـَٔايَٰتِ ٱللَّهِ وَقَتۡلِهِمُ ٱلۡأَنۢبِيَآءَ بِغَيۡرِ حَقّٖ وَقَوۡلِهِمۡ قُلُوبُنَا غُلۡفُۢۚ
بَلۡ طَبَعَ ٱللَّهُ عَلَيۡهَا بِكُفۡرِهِمۡ فَلَا يُؤۡمِنُونَ إِلَّا قَلِيلٗا ١٥٥

وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا ﴿١٥٦﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا ٱلْمَسِيحَ عِيسَى ٱبْنَ مَرْيَمَ رَسُولَ ٱللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ
وَإِنَّ ٱلَّذِينَ ٱخْتَلَفُوا۟ فِيهِ لَفِى شَكٍّ مِّنْهُ مَا لَهُم بِهِۦ مِنْ عِلْمٍ إِلَّا ٱتِّبَاعَ ٱلظَّنِّ وَمَا قَتَلُوهُ يَقِينًۢا ﴿١٥٧﴾

بَل رَّفَعَهُ ٱللَّهُ إِلَيْهِ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

فَبِظُلْمٍ مِّنَ ٱلَّذِينَ هَادُوا۟ حَرَّمْنَا عَلَيْهِمْ طَيِّبَٰتٍ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَن سَبِيلِ ٱللَّهِ كَثِيرًا
﴿١٦٠﴾

وَأَخْذِهِمُ ٱلرِّبَوٰا۟ وَقَدْ نُهُوا۟ عَنْهُ وَأَكْلِهِمْ أَمْوَٰلَ ٱلنَّاسِ بِٱلْبَٰطِلِ ۚ وَأَعْتَدْنَا لِلْكَٰفِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦١﴾

لَّٰكِنِ ٱلرَّٰسِخُونَ فِى ٱلْعِلْمِ مِنْهُمْ وَٱلْمُؤْمِنُونَ يُؤْمِنُونَ بِمَآ أُنزِلَ إِلَيْكَ وَمَآ أُنزِلَ مِن قَبْلِكَ ۚ وَٱلْمُقِيمِينَ
ٱلصَّلَوٰةَ ۚ وَٱلْمُؤْتُونَ ٱلزَّكَوٰةَ وَٱلْمُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْءَاخِرِ أُو۟لَٰٓئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٢﴾

۞ إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ نُوحٍ وَٱلنَّبِيِّۦنَ مِنۢ بَعْدِهِۦ ۚ وَأَوْحَيْنَآ إِلَىٰٓ إِبْرَٰهِيمَ
وَإِسْمَٰعِيلَ وَإِسْحَٰقَ وَيَعْقُوبَ وَٱلْأَسْبَاطِ وَعِيسَىٰ وَأَيُّوبَ وَيُونُسَ وَهَٰرُونَ وَسُلَيْمَٰنَ ۚ
وَءَاتَيْنَا دَاوُۥدَ زَبُورًا ﴿١٦٣﴾

وَرُسُلًا قَدْ قَصَصْنَٰهُمْ عَلَيْكَ مِن قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ ٱللَّهُ مُوسَىٰ
تَكْلِيمًا ﴿١٦٤﴾

رُّسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى ٱللَّهِ حُجَّةٌۢ بَعْدَ ٱلرُّسُلِ وَكَانَ ٱللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾

لَّٰكِنِ ٱللَّهُ يَشْهَدُ بِمَآ أَنزَلَ إِلَيْكَ أَنزَلَهُۥ بِعِلْمِهِۦ وَٱلْمَلَٰٓئِكَةُ يَشْهَدُونَ وَكَفَىٰ بِٱللَّهِ
شَهِيدًا ﴿١٦٦﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَصَدُّوا۟ عَن سَبِيلِ ٱللَّهِ قَدْ ضَلُّوا۟ ضَلَٰلًۢا بَعِيدًا ﴿١٦٧﴾

إِنَّ ٱلَّذِينَ كَفَرُوا۟ وَظَلَمُوا۟ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ وَإِن تَكْفُرُوا۟ فَإِنَّ
لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

“Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between.

Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.

But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards. And ever is Allah Forgiving and Merciful.

The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright," so the thunderbolt struck them for their wrongdoing. Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority.

And We raised over them [children of Israel] the mount for [refusal of] their covenant; and We said to them, "Enter the gate bowing humbly"; and We said to them, "Do not transgress on the sabbath"; and We took from them a solemn covenant.

And for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped" [sealed against reception]. Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.

And for their disbelief and their saying against Mary a great slander.

And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.

And there is none from the People of the Scripture but that he will surely believe in him [Jesus] before his death. And on the Day of Resurrection he will be against them a witness.

For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many [people].

And [for] their taking of usury while they had been forbidden from it, and their consuming of the people's wealth unjustly. And We have prepared for the disbelievers among them a painful punishment.

But those firm in knowledge among them [people of the book] and the believers believe in what has been revealed to you, [Prophet Muhammad, peace and blessings be upon him], and what was revealed before you. And the establishers of prayer and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward.

Indeed, We have revealed to you, [Prophet Muhammad, peace and blessings be upon him], as We revealed to Noah and the prophets after him. And We revealed to Abraham, Ishmael, Eesaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms].

And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.

[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise.

But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness.

Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray.

Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path.

Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.

O mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise."

As divine revelation from Allah, the Exalted, has always challenged the worldly desires of people and prevented them from misusing the blessings they had been granted, the scholars from the people of the book attempted to protect their desires by intentionally believing in some divine teachings and Holy Prophets, peace be upon them, and disbelieving in others. Chapter 4 An Nisa, verse 150:

“Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between.”

But they fooled themselves into believing they were still believers in Allah, the Exalted, even though disbelieving in a single Holy Prophet, peace be upon them, is equal to disbelieving in all of them and Allah, the Exalted, as the Holy Prophets, peace be upon them, represent Him. Chapter 4 An Nisa, verse 151:

“Those are the disbelievers, truly…”

By failing to understand this reality, the people of the book assumed they were still believers after disbelieving in some divine teachings and Holy Prophets, peace be upon them, and as a result assumed they would not spend eternity in Hell, even if they were punished by Allah, the Exalted, in the hereafter. Chapter 2 Al Baqarah, verse 80:

“And they say, "Never will the Fire touch us, except for a few days." Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"”

But as they disbelieved in Allah, the Exalted, by disbelieving in some of His divine revelations and Holy Prophets, peace be upon them, they will be judged as disbelievers in this world and on Judgement Day. In this world, their disbelief will encourage them to misuse the blessings they have been granted. As a result they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries. And in the hereafter, the punishment awaiting them will be far worse. Chapter 4 An Nisa, verse 151:

“…And We have prepared for the disbelievers a humiliating punishment.”

It is vital for muslims to avoid following in their footsteps by failing to support their verbal declaration of faith in Allah, the Exalted, with acts of obedience to Him. This obedience involves correctly using the blessings they have been granted as outlined in Islamic teachings. This approach will guarantee that individuals achieve a harmonious mental and physical condition, allowing them to appropriately prioritize everyone and everything within their while effectively preparing for their accountability on the Day of Judgement.

Consequently, this conduct will foster tranquility in both worlds. Chapter 4 An Nisa, verse 152:

“But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards…”

And as Allah, the Exalted, does not demand perfection from people, the one who strives to obey Him and sincerely repents whenever they happen to commit a sin, will find Allah, the Exalted, forgiving and merciful. Chapter 4 An Nisa, verse 152:

“…And ever is Allah Forgiving and Merciful.”

True repentance necessitates feeling remorse, seeking forgiveness from Allah, the Exalted, and from those who have been wronged, as long as this does not lead to further complications. It is crucial to sincerely pledge not to commit the same or similar offenses again and to restore any rights that have been violated in relation to Allah, the Exalted, and others. Additionally, one must consistently obey Allah, the Exalted, by properly utilizing the blessings He has granted, in line with Islamic teachings.

Whereas, if one fails to support their verbal declaration of faith with actions, they will be in great danger of losing their faith, just like the people of the book did. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive adequate sunlight will perish, so too can an individual's faith diminish and perish if it is not sustained by acts of obedience. This represents the most significant loss. This will cause them to join the people of the book in the hereafter.

Chapter 4 An Nisa, verse 152:

"But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards…"

Generally speaking, a sincere belief in Allah, the Exalted, requires that one's verbal declaration of faith is supported by corresponding actions. An individual who recognizes Allah, the Exalted, as their Lord will inherently accept their role as a servant to Him. A genuine servant does not pursue personal satisfaction nor expect others to fulfill their pleasure. Rather, they prioritize the pleasure and obedience to their Master above all else, including societal expectations, personal desires, social media trends, and cultural influences. The primary goal of a servant is to attain the approval of their Master. Additionally, a servant understands that everything they possess, including their very life, is a trust from their Creator and Master, Allah, the Exalted. As a result, they are eager to utilize all that they have been granted in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be

upon him. A true servant realizes that since Allah, the Exalted, is both their Creator and the Lord of all existence, they cannot achieve genuine peace of mind while being disobedient to Him, as He governs all facets of life, including the spiritual well-being of individuals. Therefore, they diligently strive to obey Him by using the blessings they have received in accordance with Islamic principles, as this is the pathway to attaining tranquility in both this world and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The extent to which an individual behaves in this way reflects the depth of their belief in Allah, the Exalted. Furthermore, a true believer in Allah, the Exalted, is convinced of their accountability for their actions on the Day of Judgement. This conviction motivates them to embody their faith through practical preparations, which entails utilizing the blessings bestowed upon them in a manner that aligns with the teachings of Islam and is pleasing to Allah, the Exalted. Chapter 2 Al Baqarah, verse 177:

“…but [true] righteousness is [in] one who believes in Allāh, the Last Day…”

Consequently, an individual who professes belief in Allah, the Exalted, and the Day of Judgement yet neglects to adhere to His commands and fails to

adequately prepare for the Day of Judgment should critically evaluate their faith. Their absence of righteous deeds serves as evidence of a deficiency in their belief in Allah, the Exalted, and the Last Day.

One's conviction in Allah, the Exalted, and the Day of Judgment can be deepened and reinforced through the study and application of the Holy Quran, as well as by recognizing the signs in the universe highlighted by the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. For instance, upon examining the numerous harmonious systems in the universe—such as the precise distance of the Sun from the Earth, the water cycle, and the density of the oceans that support both maritime navigation and marine life—one can discern the presence of a Creator. The existence of such intricately balanced systems cannot be attributed to mere chance. Furthermore, the notion of multiple deities would inevitably result in disorder, as each deity would pursue conflicting desires within the universe. This is evidently not the case, thus affirming the existence of a singular God, Allah, the Exalted. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Furthermore, Allah, the Exalted, employs rain to rejuvenate desolate land and enables a lifeless seed to germinate, thereby sustaining creation. In a similar manner, Allah, the Exalted, possesses the power to revive the human being, likened to a dormant seed buried in the Earth, just as the seed eventually comes to life. The transformation of the seasons serves as a clear

illustration of resurrection. For instance, in winter, trees shed their leaves, rendering them seemingly lifeless. However, in the subsequent seasons, new leaves emerge, restoring the tree's vitality. Additionally, the sleep-wake cycle observed in all living beings exemplifies resurrection. Sleep can be viewed as a form of death, as the senses of the sleeper are temporarily inactive. Allah, the Exalted, then reawakens the soul of the individual destined to continue living, thus reviving the sleeping person once more. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

There are also countless signs within the universe which indicate the coming of Judgement Day. For example, when one observes the perfectly balanced systems within the creation of the Heavens and the Earth they will notice one major thing which is not balanced, namely, the actions of people. The doer of good does not receive their full reward in this world and the evil doer does not receive their full punishment, even if they are punished by a government. It is logical to understand that the single Creator, Allah, the Exalted, who balanced all other systems within this universe will one day also balance the actions of people, the major imbalanced thing in this world. For this balancing of actions to occur, people’s actions must come to an end first. This is the Day of Judgement when the actions of people will be judged and balanced forever.

Reflecting on these examples and many more clearly indicate the possibility of the resurrection of humans and its need on the Day of Judgement.

Chapter 4 An Nisa, verse 152:

"But they who believe in Allah and His messengers and do not discriminate between any of them - to those He is going to give their rewards…"

Generally speaking, faith in the Holy Prophets, peace be upon them, necessitates the active emulation of their lifestyles, behaviors, and teachings as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The exemplary conduct of the Holy Prophet Muhammad, peace and blessings be upon him, encapsulates, enhances, and perfects the virtues of the other Holy Prophets, peace be upon them. Consequently, it is essential to reinforce one's verbal affirmation of faith in him by diligently studying and embodying his teachings, life, and admirable character. Chapter 33 Al Ahzab, verse 21:

"There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Thus, professing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while neglecting to embody his teachings and character is inconsistent with such verbal assertions. Just as many aspire for his intercession on the Day of Judgement, they should also be wary of the possibility that he may bear witness against them on that Day if they do not strive to understand and implement his traditions and the message of the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

If an individual wishes for the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, rather than his testimony against them on Judgement Day, it is essential for them to learn and implement the teachings of the Holy Quran and his traditions. This practice will enable them to utilize the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, ultimately resulting in tranquility in both this life and the hereafter.

Moreover, merely expressing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without embodying his character and principles holds no significance in Islam. Previous nations also professed their love for their Holy Prophets, peace be upon them, yet their failure to adhere to their teachings meant they could not unite with them in the afterlife. Consequently, anyone who aspires to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must actively follow and embody his teachings and character.

One of the ways the non-muslims of Mecca and the scholars from the people of the book living in Medina attempted to discourage people from accepting Islam was to demand specific miracles from the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 153:

"The People of the Scripture ask you to bring down to them a book from the heaven…"

The tradition of Allah, the Exalted, throughout time has never changed. Whenever a nation requested a specific miracle and was granted it but still persisted on disbelief, Allah, the Exalted, destroyed that nation. For example, prior to migrating to Medina, the non-Muslim leaders of Mecca once approached the Holy Prophet Muhammad, peace and blessings be upon him, with a request to transform Mount Safa into gold and to remove the surrounding mountains to facilitate their agricultural endeavors. Allah, the Exalted, informed him that he had the option to either grant them a reprieve and disregard their unreasonable demands or, if he wished, Allah, the Exalted, would fulfill their requests. However, should they subsequently reject Islam, they would face total destruction, akin to the fate of previous nations that denied the miracles they had sought. Understanding that they would likely continue in their disbelief, the Holy Prophet Muhammad, peace and blessings be upon him, opted to grant them a reprieve and dismiss their imprudent requests. Following this, Allah, the Exalted, revealed verse 59 of chapter 17 Al Isra of the Holy Quran:

"And nothing has prevented Us from sending signs [i.e., miracles] except that the former peoples denied them. And We gave Thamūd the she-camel as a visible sign, but they wronged her. And We send not the signs except as a warning."

This has been discussed in Imam Al Wahidi's, Asbab Al Nuzul, 17:59, Page 104.

Allah, the Exalted, criticized the people of the book for demanding such foolish requests and connected they attitude to the misguided attitude of their ancestors, the children of Israel, who also boldly and arrogantly requested miracles from the Holy Prophet Musa, peace be upon him, even though they had already witnessed countless miracles, such as his staff turning into a snake and the parting of the sea. Chapter 4 An Nisa, verse 153:

“The People of the Scripture ask you to bring down to them a book from the heaven. But they had asked of Moses [even] greater than that and said, "Show us Allah outright,"…”

Allah, the Exalted, then warns the people of the book of following in the footsteps of their ancestors, otherwise they would share their fate. Chapter 4 An Nisa, verse 153:

“…so the thunderbolt struck them for their wrongdoing…”

Sadly, muslims have adopted a similar attitude whereby they worship Allah, the Exalted, and then demand worldly things from Him, thereby treating their relationship with Allah, the Exalted, as a business transaction. One must avoid this attitude as it will encourage them to disobey Allah, the Exalted, whenever they wishes are not fulfilled. Chapter 22 Al Hajj, verse 11:

“And of the people is he who worships Allah on an edge. If he is touched by good, he is reassured by it; but if he is struck by trial, he turns on his face. He has lost [this] world and the Hereafter. That is what is the manifest loss.”

In addition, persisting on this attitude will also cause one to completely focus on their worldly desires. As a result, they will not receive any reward in the hereafter as they did not intend for that. Instead, one must accept their position as the servant of Allah, the Exalted, and behave as one. The servant of Allah, the Exalted, will always seek His pleasure and not their own. They will understand that everything they possess has been created and granted to them by Allah, the Exalted, their Master, and must therefore be used correctly as outlined in Islamic teachings. They will always prefer the choice of Allah, the Exalted, over their own wishes and therefore remain patient whenever they face difficulties, knowing Allah, the Exalted, only chooses what is best for them, even if this is not obvious to them. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

The one who behaves in this manner will prove their servanthood to Allah, the Exalted, and as a result they will achieve peace of mind in both worlds through obtaining a balanced mental and physical state and by correctly

place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement.

Whereas, the one who only aims to fulfil their worldly desires, thereby misusing the blessings they have been granted, will inevitably following the footsteps of the children of Israel, who worshipped an idol, even though they were certain of Islam, the religion brought by the Holy Prophet Musa, and every Holy Prophet, peace be upon them. Chapter 4 An Nisa, verse 153:

"…Then they took the calf [for worship] after clear evidences had come to them…"

They worshipped a lifeless idol as they knew it was the only way for them to appear righteous to the public while giving them the freedom to fulfil their worldly desires and misuse the blessings they had been granted. This is because they knew that a lifeless idol cannot grant them a code of conduct to live by, therefore, they would fabricate their own code of conduct which suited their desires. Chapter 7 Al A'raf, verse 148:

"And the people of Moses made, after [his departure], from their ornaments a calf - an image having a lowing sound. Did they not see that it could neither speak to them nor guide them to a way? They took it [for worship], and they were wrongdoers."

Therefore, the foundation of all forms of idol worshiping is nothing but fulfilling one's own desires while attempting to fool the outside world into believing they are righteous people who live by a divine code of conduct when they in fact only pursue their worldly desires, like animals.

Throughout history, Allah, the Exalted, repeatedly forgave the children of Israel for their sins whenever they sincerely repented and strived to implement the code of conduct which was granted to the Holy Prophet Musa, peace be upon him. Chapter 4 An Nisa, verse 153:

"…Then they took the calf [for worship] after clear evidences had come to them, and We pardoned that. And We gave Moses a clear authority."

This was an invitation to the people of the book to sincerely repent and accept the clear authority of the Holy Prophet Muhammad, peace and blessings be upon him, whom they clearly recognized, as he and the Holy Quran were described in their divine scriptures. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

But worldly desires prevented most of them from sincerely repenting and they instead persisted on disbelief, as they knew Islam would force them to correctly use the blessings they had been granted. In addition, the people of the book felt envious of the fact that the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than a descendant of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Their entire religious framework was built around the significance of lineage, which they believed conferred upon them a sense of superiority over others. Consequently, they found it difficult to accept and follow a Holy Prophet, peace and blessings be upon him, who belonged to a different lineage, as this would undermine the superiority complex they had constructed. As indicated by verse 153, this envy was also clearly evident in their ancestors, the children of Israel. Many of them envied the Holy Prophet Musa, peace be upon him, even though they were convinced of his status. Chapter 4 An Nisa, verse 153:

“…And We gave Moses a clear authority.”

Their envy of the Holy Prophet Musa, peace be upon him, prevented them from obeying him and as a result they persisted on misusing the blessings they had been granted, just like their descendants, the people of the book living in Medina, who envied the Holy Prophet Muhammad, peace and blessings be upon him, despite recognizing his status as the final Holy Prophet, peace and blessings be upon him.

Muslims must avoid following the footsteps of the children of Israel by verbally accepting the Holy Prophet Muhammad, peace and blessings be upon him, while failing to practically obey Him. Words without actions have little value in Islam. Peace of mind and success is rooted in sincerely obeying and following the Holy Prophet Muhammad, peace and blessings be upon him, in every situation. Chapter 3 Alee Imran, verse 31:

“Say, "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."”

When the children of Israel persisted on the disobedience of Allah, the Exalted, as they did not desire to control their worldly wishes and correctly use the blessings they had been granted, Allah, the Exalted, threatened them with punishment if they refused to practically support their verbal declaration of faith in Him. Chapter 4 An Nisa, verse 154:

“And We raised over them the mount for [refusal of] their covenant…”

Muslims must therefore avoid the punishment of Allah, the Exalted, by ensuring they support their verbal declaration of faith in Islam with practical actions. This involves learning and acting on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, so that they correctly use the blessings they have been granted. This approach will guarantee that individuals achieve a harmonious mental and physical condition and ensuring they appropriately prioritize everything and everyone within their lives while effectively preparing for their accountability on the Day of Judgement. Consequently, this conduct will foster tranquility in both worlds.

When Allah, the Exalted, guaranteed the children of Israel victory, a safe land to reside in and were told to behave humbly and maintain their obedience to Him, they behaved arrogantly and disobeyed Him. Chapter 4 An Nisa, verse 154:

“…and We said to them, "Enter the gate bowing humbly"…”

And chapter 2 Al Baqarah, verses 58-59:

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens [i.e., sins].' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]." But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment [i.e., plague] from the sky because they were defiantly disobeying."

This incident warns muslims to maintain gratitude to Allah, the Exalted, during times of ease to ensure they maintain their obedience to Him. Gratitude in intention means acting solely to seek the pleasure of Allah, the Exalted. Gratitude in speech entails either expressing positive words or choosing to remain silent. Furthermore, gratitude in actions requires utilizing the blessings one has received in manners that are pleasing to Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. The one who shows gratitude will be granted more blessings, mercy and forgiveness. Chapter 14 Ibrahim, verse 7:

"…If you are grateful, I will surely increase you [in favor]…"

In addition, gratitude will assist individuals in attaining a balanced mental and physical condition and enabling them to effectively prioritize everything and everyone within their lives while preparing adequately for their accountability on the Day of Judgement. As a result, this perspective will promote peace in both the present life and the afterlife.

Furthermore, this event indicates the importance of adopting humility and avoiding arrogance.

A key element of humility towards Allah, the Exalted, involves mastering one's earthly desires and focusing on obedience to Him. This is achieved by utilizing the blessings bestowed upon them in accordance with divine guidance. In contrast, an arrogant individual struggles to embrace this principle, as they believe that their achievements and the blessings they enjoy are solely the result of their own efforts and intelligence, overlooking the fact that it is Allah, the Exalted, who has granted them all that they have. Chapter 39 Az Zumar, verse 49:

“…then when We bestow on him a favor from Us, he says, "I have only been given it because of [my] knowledge." Rather, it is a trial, but most of them do not know.”

It is essential to acknowledge and embrace the reality that every blessing one has is bestowed by Allah, the Exalted. Consequently, it is only just to utilize these blessings in accordance with His obedience. Indeed, those who act in this manner will find tranquility in both this life and the hereafter.

Moreover, cultivating humility will safeguard an individual from deliberately distorting divine teachings for personal gain. Chapter 3 Alee Imran, verse 199:

"…among the People of the Scripture are those who believe in Allah and what was revealed to you and what was revealed to them, [being] humbly submissive to Allah. They do not exchange the verses of Allah for a small price…"

Any benefits derived from disobeying Allah, the Exalted, will always pale in comparison to the tranquility and success that would come from genuine obedience to Him. In reality, the material possessions gained through such disobedience will ultimately lead to stress and difficulties in both this life and the hereafter, as one cannot evade the authority of Allah, the Exalted, regardless of the worldly pleasures they may experience. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

And chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Furthermore, disobedience to Allah, the Exalted, leads to the inevitable misappropriation of the blessings bestowed upon an individual. This misalignment will result in an unstable mental and physical condition and cause them to misplace their relationships and worldly things within their life. Consequently, they may find themselves ill-prepared for the accountability they will face on the Day of Judgement. As a result, their existence will be marked by suffering, anxiety, and turmoil, with the repercussions in the afterlife being significantly more severe.

This same arrogance was shown in another famous event in the history of the children of Israel. Chapter 4 An Nisa, verse 154:

“…and We said to them, "Do not transgress on the sabbath"…”

A segment of the children of Israel violated the sanctity of the Sabbath (Saturday), a day on which, among other prohibitions, they were forbidden to seek food. They resorted to deceptive tactics to circumvent the observance of the Sabbath by setting up nets, ropes, and artificial pools of water for fishing prior to the Sabbath. As was customary, fish appeared in great numbers on Saturday, becoming ensnared in the nets and ropes throughout the day. After the Sabbath concluded, they would gather the fish

during the night. In response to their malicious plotting, Allah, the Exalted, imposed a punishment upon them by transforming them into apes. Chapter 7 Al A'raf, verse 163:

"And ask them about the town that was by the sea - when they transgressed in [the matter of] the sabbath - when their fish came to them openly on their sabbath day, and the day they had no sabbath they did not come to them. Thus did We give them trial because they were defiantly disobedient."

Although those who violated the Sabbath among the children of Israel were the forebears of the people of the book residing in Medina during the era of the Holy Prophet Muhammad, peace and blessings be upon him, Allah, the Exalted, addressed them as if they belonged to the same group. This is because individuals who emulate a particular group are considered part of that group, regardless of the generational differences. This principle is supported by a Hadith recorded in Sunan Abu Dawud, number 4031. Consequently, it is essential for Muslims to earnestly endeavor to emulate the Companions, may Allah be pleased with them, so that they may unite with them in the hereafter. However, if they profess love for the Companions, may Allah pleased with them, verbally while following the path of the hypocrites—who neglected to learn from and act upon the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him—they will be regarded as hypocrites themselves. Allah, the Exalted, cautioned the people of the book against replicating the actions of their ancestors, warning that doing so would result in being counted among them.

Allah, the Exalted, then mentioned how the children of Israel repeatedly broke their covenant with Allah, the Exalted, of sincerely obeying Him in every situation by correctly using the blessings He had granted them. This reminder was a direct warning to the people of the book living in Medina and by extension, the muslim community. Chapter 4 An Nisa, verses 154-155:

"…and We took from them a solemn covenant. And [We cursed them] for their breaking of the covenant…"

One must avoid following in the footsteps of the children of Israel and instead fulfil their covenant with Allah, the Exalted, of sincerely obeying Him in all situations, when they accepted Islam as their faith. Failing to do so will only lead to the removal of the mercy of Allah, the Exalted, from their lives, as they will disobey Him by misusing the blessings He has granted them. This will prevent them from obtaining peace of mind, as Allah, the Exalted, alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind. Therefore, He alone decides who obtains peace of mind and who does not. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

The one who fails to practically fulfil their covenant with Allah, the Exalted, will inevitably ignore the divine teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, just like

the children of Israel ignored and even disbelieved in their divine teachings. Chapter 4 An Nisa, verse 155:

"And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah…"

This outcome is inevitable for those who fail to fulfil their covenant with Allah, the Exalted, as divine teachings will always contradict the worldly desires of people by preventing them from misusing the blessings they have been granted. When the children of Israel persisted on this attitude, it even drove them to harming and killing Holy Prophets, peace be upon them, in order to protect their way of life of living according to their desires. Chapter 4 An Nisa, verse 155:

"And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right…"

In fact, the people of the book living in Medina attempted to kill the Holy Prophet Muhammad, peace and blessings be upon him, several times, as his mission jeopardized their worldly desires. Even though, muslims cannot behave in this manner as the line of Prophethood has finished with the Holy Prophet Muhammad, peace and blessings be upon him, none the less they can ignore his teachings whenever their desires are contradicted. This involves selectively adhering to certain Islamic teachings while disregarding

others according to personal inclinations. An individual who acts in this way does not truly worship Allah, the Exalted; rather, they are merely serving their own desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

A Muslim should refrain from approaching Islam as if it were a garment that can be donned or removed at will. Instead, Islam represents a comprehensive way of life that must be adhered to in all circumstances, regardless of whether it conflicts with personal desires or the individual's comprehension of the rationale behind its commandments and prohibitions. Embracing this mindset is essential for achieving tranquillity and success in both this life and the hereafter. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Allah, the Exalted, then switches between the disobedience of the children of Israel to the disobedience of their descendants, the people of the book living in Medina. Chapter 4 An Nisa, verse 155:

“And [We cursed them] for their breaking of the covenant and their disbelief in the signs of Allah and their killing of the prophets without right and their saying, "Our hearts are wrapped”…”

This shows that a person belongs to the group they imitate, even if they are separated by generations. This has been confirmed in a Hadith found in Sunan Abu Dawud, number 4031. Therefore, muslims must avoid adopting the bad characteristics of the people discussed within Islamic teachings, such as the people of the book or the hypocrites, otherwise they will be considered from them in both worlds.

Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped"….”

The scholars of the people of the book, being well-versed in their sacred texts, argued that these scriptures resonated deeply with the spiritual inclinations of individuals. However, they asserted that the Holy Quran lacked this profound influence on people, unlike their own divine writings. Consequently, they concluded that the origins of the Holy Quran differed from those of their scriptures, implying that it was not divinely inspired by Allah, the Exalted. They reasoned that if the Holy Quran were of the same divine origin, it would similarly touch the spiritual hearts of individuals as their own texts purportedly did. For instance, a reader familiar with a specific

author can often identify their work, even when the author's name is omitted. In the same vein, they contended that the absence of a comparable impact of the Holy Quran on their spiritual hearts indicated that the authors of the two texts must be distinct. Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped"….”

Due to the widespread of ignorance among their followers, they believed that their scholars were the most qualified to interpret divine scriptures, leading them to uncritically reject the Holy Quran.

Muslims should refrain from this mindset of blindly imitating others, as Islam instructs each individual to seek knowledge and apply the teachings of Islam. This approach enables them to understand and engage with the core principles of Islam independently, rather than merely copying the actions of others. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me…"”

Behaving in this manner will ensure one does not blindly follow those whose only desire is to obtain leadership and the worldly things which come with it, just like how many of the scholars from the people of the book behaved.

Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped"….”

A Muslim should refrain from emulating the people of the book by deliberately disregarding specific Islamic teachings that conflict with their personal desires. This results in a state where their spiritual hearts will become closed off from these teachings, preventing them from comprehending or acting upon them. Such conduct ultimately results in the forfeiture of the mercy of Allah, the Exalted, which consequently brings about difficulties in both this life and the hereafter. Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped" Rather, Allah has sealed them because of their disbelief, so they believe not, except for a few.”

Achieving peace of mind and success in both this life and the hereafter is unattainable when one forfeits the mercy of Allah, the Exalted, which results from being under a curse. Furthermore, this verse emphasizes that such

behavior constitutes an act of disbelief rather than mere disobedience to Allah, the Exalted. Consequently, it is imperative for a Muslim to refrain from selectively adhering to divine teachings, as this could jeopardize their fragile faith. Faith resembles a plant that requires proper nourishment and protection from detrimental influences. Just as a plant can perish when subjected to harmful elements, a Muslim's faith can also diminish and die if they embrace detrimental traits, such as selectively choosing which divine commandments to follow based on personal desires.

Instead, a Muslim should earnestly strive to obey Allah, the Exalted, in all circumstances. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. By doing so, their faith will flourish, ultimately granting them peace of mind and success in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped"….”

This may also suggest that scholars from the people of the book claimed their sacred texts endowed them with such profound spiritual insight that they became entirely immune to external influences. In other words, they felt no necessity for the Holy Quran, believing they had attained spiritual completeness through their own scriptures. This misguided perspective can also be adopted by some Muslims who, after engaging in certain spiritual practices, may think they are no longer required to study or adhere to the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, as they believe they have achieved spiritual perfection. Similar to a student who, upon graduating, feels they no longer need to attend classes with their instructor, these individuals may mistakenly assume they no longer require the guidance of Islamic principles. Such a viewpoint is profoundly misguided, as even the individual who epitomized spiritual perfection, the Holy Prophet Muhammad, peace and blessings be upon him, was never instructed to forsake the application of Islamic teachings. On the contrary, he was commanded to steadfastly adhere to them until the end of his life. Chapter 15 Al Hijr, verse 99:

“And worship your Lord until there comes to you the certainty [i.e., death].”

Therefore one must avoid this ignorant attitude otherwise they will be deprived of the mercy of Allah, the Exalted, and may even be deprived of the little faith they do possess, which is the ultimate loss. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience in order to thrive and endure. Just as a plant that does not receive adequate sunlight will wither and die, an individual's faith may also diminish and die if it is not sustained by acts of obedience. This represents a profound loss. Chapter 4 An Nisa, verse 155:

“…and their saying, "Our hearts are wrapped" Rather, Allah has sealed them because of their disbelief, so they believe not, except a little.”

Allah, the Exalted, then criticized the children of Isreal for slandering the pious mother of the Holy Prophet Eesa, peace be upon him, Maryam, may Allah be pleased with her. Chapter 4 An Nisa, verse 156:

“And [We cursed them] for their disbelief and their saying against Mary a great slander.”

The scholars from the children of Israel claimed the Holy Prophet Eesa, peace be upon him, was an illegitimate child, even though they were convinced of his Prophethood and miraculous birth without a father. As discussed earlier, they only behaved in this manner as his teachings contradicted their worldly desires and as a result they strived hard against him and his mission. Chapter 2 Al Baqarah, verse 87:

“And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you

were arrogant? And a party [of messengers] you denied and another party you killed."

In this day and age, a muslim can strive against Islamic teachings when they verbally claim to be a muslim while failing to practically act on the teachings which contradict their desires. This must be avoided as it only encourages one to misuse the blessings they have been granted. Consequently, they will experience an imbalance in their mental and physical well-being, cause disorganization in their relationships and worldly things within their life and fail to adequately prepare for their accountability on the Day of Judgement. Their attitude will therefore result in stress, challenges, and hardships in both this life and the hereafter, despite any material comforts they may possess.

Generally speaking, Islam advocates for individuals to regulate their desires and to make use of the blessings granted to them in alignment with its teachings, thus achieving tranquility in both this life and the afterlife. This viewpoint sharply contrasts with those who prioritize the chase of material pleasures. As a result, such individuals frequently criticize Muslims who strive to follow the commands of Allah, the Exalted.

Furthermore, when an individual chooses a path that differs from that of their peers, it may evoke feelings of inadequacy in others regarding their own life decisions, especially when those decisions revolve around fulfilling personal desires instead of adhering to the guidance of Allah, the Exalted. This often leads to criticism aimed at those who remain steadfast in their faith, with such disapproval often coming from family members.

In addition, societal pressures, including social media, fashion trends, and cultural norms, tend to challenge individuals who are committed to following Islamic teachings. The promotion of Islam is often viewed as a threat to their pursuit of wealth and social status. Industries criticized by Islam, such as those associated with alcohol and entertainment, actively seek to undermine the acceptance of Islamic values and to discourage Muslims from practicing their faith. This situation significantly contributes to the widespread dissemination of anti-Islamic propaganda across various platforms, including social media and cultural narratives.

Furthermore, when individuals strive to follow Islamic teachings, which advocate for the moderation of personal desires to ensure the responsible use of the blessings they have been granted, those who opt for a life of indulgence—acting on their desires without restraint—will view Islam and its practitioners unfavorably. As a result, these individuals might attempt to dissuade others from accepting Islam and discourage Muslims from observing their faith, seeking to entice them into a lifestyle marked by unrestrained desire. They often focus on particular elements of Islam, such as the dress code for women, to diminish its attractiveness. Nevertheless, those with insight can easily see the superficial nature of their critiques, which largely arise from an aversion to Islam's emphasis on self-discipline. For example, while they may criticize the Islamic dress code for women, they do not extend the same scrutiny to other societal dress codes that are essential in various professions, including law enforcement, military, healthcare, education, and business. This selective criticism of the Islamic dress code, juxtaposed with their silence on other dress codes, highlights the fragility and baselessness of their arguments. Ultimately, it is the tenets of Islam and the conduct of its followers that expose the deficiencies of their critics, prompting them to attack Islam in various ways, hoping to lead others

into their misguided paths. This was the method employed by the children of Israel and their descendants the people of the book against Islam.

As mentioned earlier, when the children of Israel persisted on this attitude it even encouraged them to harm and kill Holy Prophets, peace be upon them. They tried to kill the Holy Prophet Eesa, peace be upon him, even though they were convinced of his status but Allah, the Exalted, destroyed their plans and protected him. Chapter 4 An Nisa, verses 157-158:

“And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.” And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise.”

This reality destroys both the Jewish and Christian assumptions regarding the Holy Prophet Eesa, peace be upon him, as he is not the son of Allah, the Exalted, nor was he killed. They have no evidence for their claims and instead rely on assumptions.

Generally speaking, this warns against living and judging worldly and religious situations by assumptions and to instead base their decisions on firm evidence.

In matters of faith, it is imperative for individuals to ensure that their actions are in accordance with the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. It is crucial to avoid dependence on other sources of religious knowledge, as these may divert one from these fundamental guides. Such alternative sources often lack a robust foundation and are typically the product of human invention. This concern is reflected in a Hadith found in Sunan Abu Dawud, number 4606, where the Holy Prophet Muhammad, peace and blessings be upon him, warns that anything not rooted in the teachings of the Holy Quran and his traditions will be rejected by Allah, the Exalted.

In secular contexts, it is essential that the knowledge informing one’s decisions is founded on credible evidence, such as scientific studies. For example, individuals should only utilize medications that have undergone thorough research and have successfully completed clinical trials to prove their effectiveness in treating specific medical conditions.

Similarly, just as a person may be considered unwise for depending on secular knowledge that lacks a robust evidential basis, those who fail to adhere to the teachings of Islam as outlined in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, while instead following unreliable religious sources, may find themselves misled. Such individuals might adopt strange beliefs that foster superstitious

practices and irrational fears, leading to illogical associations between their actions and the results they expect. For instance, a Muslim might engage in certain spiritual rituals in hopes of achieving pregnancy, despite the absence of any legitimate connection between these practices and fertility, from both Islamic and secular viewpoints. Persisting in the neglect of evidence-based knowledge could result in the development of bizarre ideas about Allah, the Exalted, and creation, including beliefs in supernatural beings, which may ultimately threaten their faith. Therefore, it is crucial to refrain from such misguided behaviors and to base all actions on clear evidence, whether derived from the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, or from empirical evidence, such as scientific research.

The Holy Prophet Eesa, peace be upon him, will return close to the end of the world as the Caliph of the Holy Prophet Muhammad, peace and blessings be upon him, in order to kill the Anit-Christ and correctly establish Islamic rule. He will live and eventually die, just like all other humans. His return has been indicated in many verses of the Holy Quran, such as the next verse in this discussion, and many Hadiths, such as the one found in Sahih Muslim, number 7381. Chapter 4 An Nisa, verse 159:

“And there is none from the People of the Scripture but that he will surely believe in him before his death…”

This could mean that the people of the book living in the time when the Holy Prophet Eesa, peace be upon him, returns will witness and testify to his

correct status as the Holy Prophet of Allah, the Exalted, before he dies a natural death, just like all other humans.

This verse could also mean that at the time of death, every person from the people of the book will be granted the knowledge of the real status of the Holy Prophet Eesa, peace be upon him, in order to increase their regret and anxiety. Their regret and anxiety will further increase on the Day of Judgement when the Holy Prophet Eesa, peace be upon him, testifies against them instead of saving them from punishment. Chapter 5 Al Ma'idah, verses 116-117:

"And [beware the Day] when Allāh will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allāh?'" He will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen. I said not to them except what You commanded me - to worship Allāh, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness."

And chapter 4 An Nisa, verse 159:

"…And on the Day of Resurrection he will be against them a witness."

Sadly, many muslims have adopted a similar attitude to the people of the book who believe someone will intercede and save them from punishment on the Day of Judgement, even if they persisted on the disobedience of Allah, the Exalted. They believe that either the Holy Prophet Muhammad, peace and blessings be upon him, or some other person will save them on the Day of Judgement, even if they ignored Islamic teachings and persisted on the disobedience of Allah, the Exalted.

Although the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, is a well-established concept discussed in various Islamic teachings, including the Hadith found in Sunan Ibn Majah, number 4308, it remains true that some Muslims may still enter Hell. Given that even a moment in Hell is intolerable, it is crucial to avoid adopting wishful thinking in respect to the intercession of the Holy Prophet Muhammad, peace and blessings be upon him. A Muslim may deceive themselves by continuing in disobedience to Allah, the Exalted, while mistakenly believing they have hope in His mercy. Genuine hope in the mercy of Allah, the Exalted, requires a commitment to sincere obedience to Him, coupled with the expectation of forgiveness. Disobedience is often linked to mere wishful thinking, which holds no significance in Islam. The distinction between wishful thinking and true hope in Allah, the Exalted, is addressed in a Hadith found in Jami At Tirmidhi, number 2459. Furthermore, verse 41 serves as a reminder to Muslims that while the Holy Prophet Muhammad, peace and blessings be upon him, will intercede for them on Judgement Day, he will also bear witness against them. Chapter 4 An Nisa, verse 41:

“So how [will it be] when We bring from every nation a witness and we bring you, [i.e. Prophet Muhammad, peace and blessings be upon him] against these [people] as a witness?”

And chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Quran as [a thing] abandoned."”

This verse highlights that Muslims are the only individuals who have embraced and accepted the Holy Quran. Non-Muslims, having never accepted the Holy Quran, cannot be said to have abandoned it. It is evident, without the need for scholarly interpretation, what fate awaits a Muslim whom the Holy Prophet Muhammad, peace and blessings be upon him, will testify against on the Day of Judgement.

Consequently, it is essential to refrain from wishful thinking and instead cultivate genuine hope in the mercy of Allah, the Exalted. This hope includes seeking the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, on the Day of Judgement, which can be achieved through sincere obedience to Allah, the Exalted. Such obedience entails the proper utilization of the blessings He has bestowed, as prescribed in Islamic teachings.

When the children of Israel persisted on the disobedience of Allah, the Exalted, some of which have been discussed in the previous verses, Allah, the Exalted, punished them by making some lawful foods unlawful for them. Chapter 4 An Nisa, verse 160:

"For wrongdoing on the part of the Jews, We made unlawful for them [certain] good foods which had been lawful to them…"

Even though the lawful cannot be made unlawful in this day and age as divine revelation has ceased, none the less, the one who persists on the disobedience of Allah, the Exalted, will lose His mercy and support. This is far worse than some lawful foods becoming unlawful for them, as it will prevent them from achieving peace of mind, as Allah, the Exalted, alone controls the affairs of the universe, including their spiritual hearts, the abode of peace of mind. Chapter 53 An Najm, verse 43:

"And that it is He who makes [one] laugh and weep."

Allah, the Exalted, then mentions a major reason why the children of Israel received His anger and punishment. Chapter 4 An Nisa, verse 160:

"…We made unlawful for them [certain] good foods which had been lawful to them, and for their averting from the way of Allah many."

As the scholars from the children of Israel wanted to continue misusing the blessings they had been granted for the sake of worldly gain, such as wealth and leadership, they intentionally edited, misinterpreted and concealed knowledge from their divine scriptures. Through this behaviour their misguided their ignorant followers thereby angering Allah, the Exalted, further. One must always remember that their sins will continue to increase, even after their death, as long as someone is acting on their misguided advice. This has been warned in a Hadith found in Jami At Tirmidhi, number 2674. Chapter 3 Alee Imran, verse 112:

"…*And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah…"*

One must therefore avoid this behaviour as it leads to punishment in both worlds. In this world, the worldly things they obtain through this behaviour will become a source of stress for them. Their behaviour will inevitably cause them to misuse the blessings they have been granted. As a result, they will obtain an unbalanced mental and physical state, they will misplace everything and everyone within their life and fail to adequately prepare for their accountability on the Day of Judgement. This will lead to stress, trouble and difficulties in both worlds, even if they enjoy some worldly luxuries.

Regrettably, some Muslim scholars engage in the practice of deliberately misinterpreting Islamic teachings to align with their own ideological perspectives, while also shying away from discussing divine knowledge that contradicts their views. This behavior stems from a fear of alienating their followers, who bestow upon them gifts and excessive reverence. Such scholars have been cautioned of Hell as indicated in a Hadith recorded in Sunan Ibn Majah, number 253. Furthermore, it is imperative for Muslims to avoid being misled by blind imitation of others; instead, they should endeavor to learn and apply Islamic principles. This approach will help them remain steadfast in adhering to the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others mindlessly. Islam strongly condemns the practice of uncritical imitation for this reason and thus encourages Muslims to pursue knowledge and act upon Islamic teachings with comprehension. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….””

Many from the children of Israel also disbelieved when they declared lawful the things which Allah, the Exalted, made unlawful, such as usury. They did so out of greed for worldly things, such as wealth and leadership. Chapter 4 An Nisa, verse 161:

“And [for] their taking of usury while they had been forbidden from it…”

Muslims must avoid adopting this attitude whereby they either directly make unlawful things lawful, which is clear disbelief, or when they attempt to find loopholes within Islamic law in order to justify their unlawful practices. Furthermore, it is essential to recognize that, similar to how a person's intentions serve as the internal foundation of Islam, the acquisition and use of lawful provisions constitute its external foundation. If this foundation is tainted, then all actions stemming from it will also be flawed and rejected by Allah, the Exalted, including good actions. Undermining the foundation of one's faith is significantly more detrimental than engaging in sins that may impact other aspects of belief, and thus must be diligently avoided.

Generally speaking, financial interest refers to the compensation a lender receives from a borrower at a predetermined interest rate. During the period when the Holy Quran was revealed, various types of interest-based transactions were prevalent. One such transaction involved a seller who would sell an item and set a deadline for payment, with the condition that if the buyer did not pay within that timeframe, the seller would extend the deadline but raise the price of the item. Another example was when an individual lent money to another, requiring the borrower to repay a greater sum than what was initially borrowed within a specified timeframe. A third type of transaction involved an agreement between the borrower and the seller, where the borrower would repay the loan within a certain period at a fixed interest rate; if the borrower failed to do so, the lender would extend the repayment period but increase the interest rate. The injunctions referenced here pertain to such transactions.

Those who hold the wrong belief do not distinguish between the profits derived from legitimate investments and those from financial interest. This misunderstanding leads some to question why profits from a business investment are considered lawful while profits from a loan are not. They contend that when an individual lends their wealth instead of investing it directly, the borrower should be allowed to share in the profits generated. However, they overlook the fact that every business endeavor carries inherent risks, and no investment can guarantee profit. Consequently, it is unjust for the financier to be entitled to a fixed profit in all situations while being shielded from potential losses. It is inequitable that those who invest their resources do not receive a guaranteed profit at a fixed rate, while lenders are fully protected against losses and assured of a fixed return.

In a typical lawful transaction, a buyer benefits from a product purchased from a seller, who in turn is compensated for their time and effort in creating the item. Conversely, in interest-based transactions, the exchange of benefits is not balanced. The party receiving interest secures a predetermined amount as payment for the loan, ensuring their profit. The borrower, while able to utilize the loaned funds, may not always achieve a profit. If the borrowed money is spent on necessities, no profit will be generated. Even if the funds are invested, there remains a possibility of either profit or loss. Thus, interest-based transactions result in either a loss for one party and a profit for the other, or a guaranteed profit for one side and an uncertain outcome for the other. Therefore, lawful trade cannot be equated with financial interest.

Furthermore, the weight of interest significantly complicates the repayment process for borrowers. They may find themselves compelled to seek additional loans to settle the original debt and its accrued interest. Due to the

nature of interest, the outstanding amount can persist even after the loan has been repaid. This financial strain can hinder individuals from securing essential resources for themselves and their families, leading to various physical and mental health issues.

In such a system, wealth tends to concentrate among the affluent, while the less fortunate experience a decline in their financial status.

Although engaging with financial interest may superficially appear to enhance an individual's wealth, it ultimately results in a net loss. This loss can manifest in various ways, such as the forfeiture of legitimate business opportunities that could have been pursued had they avoided financial interest. Allah, the Exalted, may direct their wealth towards unfulfilling pursuits. For instance, they might face health challenges that force them to expend their ill-gotten gains, preventing them from utilizing their resources in ways that align with their values.

Moreover, there is a spiritual dimension to this loss. The more they engage with financial interest, the more their greed intensifies, leaving them perpetually dissatisfied despite their material wealth. These individuals may find themselves preoccupied with worldly concerns, unable to attain true contentment, as they forfeit the blessings associated with lawful earnings. This cycle may even drive them to seek further illicit wealth through interest and other means. The consequences in the afterlife are even more pronounced; on the Day of Judgment, they will stand empty-handed, as no good deeds rooted in unlawful practices, such as charitable acts funded by

illicit wealth, will be accepted by Allah, the Exalted. It is evident where such individuals are likely to find themselves on Judgment Day.

There exists a significant distinction between legitimate business transactions and those driven by self-interest. The former contributes positively to society, while the latter can lead to its deterioration. By its very nature, self-interest fosters greed, selfishness, indifference, and cruelty towards others. It promotes the veneration of wealth, undermining compassion and solidarity among individuals. Consequently, it has the potential to damage society from both economic and ethical perspectives.

In contrast, charity emerges from a spirit of generosity and empathy. Through mutual cooperation and goodwill, society can experience positive development, benefiting all its members. It is evident that a society in which individuals act selfishly, where the interests of the affluent clash with those of the general populace, lacks a solid foundation. In such an environment, love and compassion are likely to be replaced by mutual resentment and animosity.

In summary, when individuals address their own needs and those of their dependents, and subsequently allocate their surplus wealth towards charitable endeavors or engage in mutually beneficial business activities, the trade, industry, and agriculture within that society will flourish. This will lead to an improved standard of living and heightened productivity compared to societies where economic activities are hindered by self-serving financial interests.

As a result of their greed, many from the children of Israel would take the wealth of others unlawfully, such as through bribes and perjury. Chapter 4 An Nisa, verse 161:

“…and their consuming of the people's wealth unjustly…”

The foundation of unlawful practices which leads to stealing other people’s property is greed and the desire for leadership. It is essential to refrain from an excessive attachment to wealth and power, as such desires can undermine one's faith. The Holy Prophet Muhammad, peace and blessings be upon him, cautioned in a Hadith recorded in Jami At Tirmidhi, number 2376, that the pursuit of wealth and status is more detrimental to one's faith than the devastation caused by two ravenous wolves unleashed upon a flock of sheep. This is due to the fact that those who yearn for these material gains will compromise their beliefs to attain them. In their quest for wealth and authority, they may disobey Allah, the Exalted, both in the process of acquiring and retaining these possessions, particularly in contemporary times. The stronger the desire for such things, the greater the likelihood of transgressing the obedience of Allah, the Exalted, and wronging others. Historical evidence illustrates the extreme measures individuals have taken to secure power and riches, including the unjust killing of innocents. A Muslim should instead focus on earning lawful income that aligns with their needs and responsibilities. If they are granted a position of leadership, they should exercise it in a manner that pleases Allah, the Exalted, ensuring it serves as a source of tranquility for themselves and others in both this life and the hereafter. Conversely, as history has shown, the misuse of wealth and

authority will ultimately result in stress, hardship, and challenges for the individual, even if these consequences are not immediately apparent to them or those around them. In this world, misusing the blessings they have been granted will cause them to obtain an imbalance in their mental and physical well-being and will cause them to misplace everything and everyone within their lives, ultimately hindering their ability to prepare for their accountability on the Day of Judgement. This disarray will cause stress, challenges, and hardships in both this life and the hereafter, regardless of any material comforts they may experience. In addition, on Judgement Day, justice will be established. As a result, the oppressor will be compelled to transfer their virtuous actions to their victim, and if required, they will take the sins of their victim until justice is served. This could ultimately lead to the oppressor being cast into Hell on Judgment Day, regardless of whether they have upheld the rights of Allah, the Exalted. This warning is documented in a Hadith recorded in Sahih Muslim, number 6579.

But as per usual, Allah, the Exalted, makes it clear that not all the children of Israel or the people of the book disobeyed Him. Chapter 3 Alee Imran, verses 113-115:

"They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous."

And chapter 4 An Nisa, verses 161-162:

"…And we have prepared for the disbelievers among them a painful punishment. But those firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you…"

Only those who disbelieved or persisted on the disobedience of Allah, the Exalted, were punished in this world and will be punished in the hereafter. These verses therefore underscore the necessity of refraining from making judgements about an entire group based on the behavior of a few, as such generalizations can often result in discrimination, including racism. Chapter 4 An Nisa, verse 162:

"*But those firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you…"*

This indicates the importance of adopting strong faith as it prevents one from misguidance and instead ensures they remain firm on the sincere obedience of Allah, the Exalted, at all times. Robust faith is nurtured through the comprehension and application of the clear evidence and proofs found in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. These sources demonstrate that genuine obedience

to Allah, the Exalted, brings about tranquility in both this life and the hereafter. In contrast, those who lack knowledge of Islamic principles often possess a weak faith. Such individuals are more inclined to overlook the obedience of Allah, the Exalted, when their personal desires clash with divine guidance, as they fail to understand that surrendering their desires in favor of obedience to Allah, the Exalted, will lead to inner peace in both worlds. Therefore, it is crucial to develop a strong conviction in faith by acquiring and applying Islamic knowledge, which will enable individuals to remain steadfast in their devotion to Allah, the Exalted, at all times. This dedication involves utilizing the blessings granted to them in accordance with Islamic teachings, ultimately ensuring they attain peace of mind in both worlds by maintaining a balanced mental and physical state and appropriately prioritizing their relationships and worldly things within their life. Some of the major aspects of this obedience to Allah, the Exalted, are then mentioned in the main verses under discussion. Chapter 4 An Nisa, verse 162:

"…And the establishers of prayer…"

The implementation of obligatory prayers requires that they be performed in accordance with their full conditions and proper etiquette, including adherence to their designated times. The Holy Quran consistently underscores the significance of establishing these prayers, as they represent the most crucial practical expression of one's faith in Allah, the Exalted. Additionally, the daily prayers, which are spread throughout the day, act as a constant reminder of the Day of Judgement and aid in preparing for it, with each segment of the obligatory prayer connected to that Day. When an individual stands in prayer, it symbolizes how they will present themselves before Allah, the Exalted, on Judgement Day. Chapter 83 Al Mutaffifin, verses 4-6:

“Do they not think that they will be resurrected. For a tremendous Day The Day when mankind will stand before the Lord of the worlds?”

When they bow, it reminds them of the many people who will be criticized on Judgement Day for not bowing to Allah, the Exalted, during their lives on Earth. Chapter 77 Al Mursalat, verse 48:

“And when it is said to them, "Bow [in prayer]," they do not bow.”

This critique also addresses the inability to completely follow the commands of Allah, the Exalted, in all aspects of life. The act of prostration during prayer serves as a reminder of the invitation that will be offered to individuals to prostrate before Allah, the Exalted, on Judgement Day. However, those who failed to submit to Him adequately during their earthly lives—by adhering to His commands in every area—will find themselves unable to do so on Judgement Day. Chapter 68 Al Qalam, verses 42-43:

"On the Day when matters become dire, they will be invited to prostrate themselves but will be prevented from doing so. Their eyes humbled, humiliation will cover them. And they used to be invited to prostration while they were sound.”

When one sits on their knees in the prayer, it reminds them of how they will be sitting in this position in front of Allah, the Exalted, on the Day of Judgement, fearing their outcome. Chapter 45 Al Jathiyah, verse 28:

“And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do.””

The one who prays with these elements in mind will establish their prayers correctly. This in turn will ensure they sincerely obey Allah, the Exalted, in between the prayers. Chapter 29 Al Ankabut, verse 45:

“…Indeed, prayer prohibits immorality and wrongdoing…”

This commitment involves using the blessings granted to an individual in a way that is pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him.

In addition, the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Jami At Tirmidhi, number 2618, that the line between faith and disbelief is drawn by the neglect of obligatory prayers. Those who fail to perform these prayers should be cautious of leaving this world without their faith. It is essential to recognize that faith resembles a plant that requires nourishment through acts of obedience to thrive and survive. Just as a plant lacking vital elements, such as sunlight, will wither and die, an individual's faith can also diminish and eventually disappear if not supported by acts of obedience. This leads to the most significant loss.

Chapter 4 An Nisa, verse 162:

"…and the givers of zakah…"

The obligatory charity represents only a minor portion of an individual's overall income and is mandated once a certain threshold is reached. A key objective of this charitable obligation is to remind Muslims that their wealth does not truly belong to them; if it did, they would have the freedom to spend it as they wish. This wealth is granted to them by Allah, the Exalted, and must therefore be used in accordance with His divine will. In essence, every blessing one possesses is merely a temporary loan that must be returned to its rightful Owner, Allah, the Exalted. This return is realized when individuals employ their blessings in ways that are pleasing to Allah, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who fail to understand this essential truth and act as though their blessings, including their wealth, are entirely their own—thereby neglecting to provide the required charity—will face repercussions

akin to those who default on a worldly loan. For example, a Hadith found in Sahih Bukhari, number 1403, warns that those who do not meet their charitable obligations will encounter a large venomous snake that will continually bite them on the Day of Judgement. Chapter 3 Alee Imran, verse 180:

“And let not those who [greedily] withhold what Allah has given them of His bounty ever think that it is better for them. Rather, it is worse for them. Their necks will be encircled by what they withheld on the Day of Resurrection…”

In this world, the wealth they neglect to contribute to the mandatory charity will ultimately become a source of their anxiety and suffering, as they overlook the fact that Allah, the Exalted, has a claim over the blessings He has bestowed upon them. Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 4 An Nisa, verse 162:

“But those firm in knowledge among them and the believers believe in what has been revealed to you and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day…”

It is important to note that belief in Allah, the Exalted, and Judgement Day has been placed after the practical obedience of Allah, the Exalted, such as the obligatory prayers and obligatory charity in order to emphasise that one cannot correctly believe in Allah, the Exalted, and Judgement Day until they practically obey Allah, the Exalted. A spoken affirmation of faith carries little weight in Islam unless it is supported by corresponding actions. It is through these actions that individuals express their faith and receive rewards and mercy in this life and the afterlife. Just as a tree that produces fruit is deemed valuable only when it bears fruit, faith is significant only when it is reflected in virtuous deeds. In fact, the one who fails to support their verbal declaration of faith in Allah, the Exalted, with actions is in great danger of leaving this world without their faith. It is crucial to understand that faith is akin to a plant that needs nourishment through acts of obedience to flourish and persist. Similar to a plant that fails to receive sufficient sunlight and subsequently withers and dies, an individual's faith can also weaken and die if it is not supported by such actions. This signifies the most profound loss.

Chapter 4 An Nisa, verse 162:

“…and the believers in Allah…”

In truth, the entity or concept that individuals choose to follow and emulate in their lives is what they effectively worship, regardless of their verbal claims. Humans are inherently designed to adhere to and pursue something, be it other individuals, social media, trends, cultural norms, or even their personal aspirations. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

A person's worship is determined by whom or what they choose to obey and follow. Consequently, Muslims are required to complement their verbal affirmation of faith with actions that demonstrate sincere obedience to Allah, the Exalted, in all circumstances, prioritizing Him above all else. This entails utilizing the blessings bestowed upon them in ways that are pleasing to Allah, as prescribed in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who conduct themselves in this manner will receive tranquillity and success from the Most Merciful. Chapter 2 Al Baqarah, verse 163:

"And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful."

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Those who deny the Oneness of Allah, the Exalted, and choose to worship and obey other entities will forfeit the mercy essential for achieving tranquillity and success in both this life and the hereafter. This remains true even if they possess all worldly riches and enjoy fleeting moments of pleasure, as no one can evade the dominion and sovereignty of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you,

and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Upon examining the formation of the Heavens and the Earth, along with the myriad of intricately balanced systems, it becomes evident that a singular entity is responsible for both the creation and maintenance of the universe. A prime illustration of this is the precise distance between the Sun and the Earth; any minor variation in this distance would render the Earth uninhabitable. Likewise, the Earth has been designed to foster a balanced and pristine atmosphere, enabling life to flourish. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The precise timing of days and nights, along with their varying lengths throughout the year, enables individuals to derive the utmost benefit from them. Extended days could lead to fatigue due to prolonged hours, while longer nights might limit the time available for earning a living and pursuing valuable knowledge. Conversely, shorter nights could prevent adequate rest, hindering optimal health. Additionally, alterations in the duration of day and night would impact agricultural productivity, adversely affecting the sustenance of both people and animals. The harmonious operation of days, nights, and other balanced systems within the universe serves as a clear testament to the Oneness of Allah, the Exalted, as the existence of multiple deities would result in conflicting desires, ultimately causing disorder in the universe. Chapter 21 Al Anbiya, verse 22:

“Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…”

Chapter 2 Al Baqarah, verse 164:

“…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…”*

The observation of the impeccably balanced water cycle strongly suggests the existence of a Creator. Water evaporates from the ocean, ascends, and subsequently condenses, resulting in acidic rain that falls on the mountains. These mountains play a crucial role in neutralizing the acidic rain, making it suitable for human and animal consumption and for agriculture. Any alteration to this finely tuned system could spell disaster for both humans and wildlife on Earth. The salinity of the ocean prevents the decomposition of marine organisms from polluting the waters. Should the ocean become contaminated, marine life would be jeopardized, and the resulting impurities would adversely affect terrestrial life as well. The composition of oceanic water is such that it supports thriving marine ecosystems while also allowing large vessels to navigate its surface. A slight change in the water's composition could disrupt this balance, resulting in either a flourishing marine environment or the ability for ships to traverse the waters, but not both simultaneously. Even today, maritime transport remains the predominant

method for global goods distribution. Thus, this delicate equilibrium is vital for sustaining life on Earth.

Evolution, characterized by mutation, is inherently imperfect. However, upon examining the myriad of species, one can observe that they have been intricately designed to thrive within their respective environments. For instance, the camel is specifically adapted to endure extreme heat and can survive for extended periods without water, making it ideally suited for desert habitats. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat's anatomy is intricately designed to ensure that any impurities within its body are effectively separated from the milk it produces. If these two were to mix, the milk would become unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species is assigned a distinct life span that ensures no single species can dominate the others. For instance, flies live for only 3 to 4 weeks and can produce as many as 500 eggs during their brief existence. If their life span were extended, the fly population could become unbalanced, potentially overpowering all other species. In contrast, other organisms with significantly longer life spans tend to have fewer offspring, which helps regulate their population. This intricate balance does not appear to be coincidental, nor can it be solely accounted for by the process of evolution. Chapter 2 Al Baqarah, verse 164:

"…*and [His] directing of the winds and the clouds controlled between the heaven and earth…"*

Winds play a crucial role in wind pollination, facilitating the reproduction of crops, plants, and trees. Historically, winds were vital for maritime navigation, and they continue to be the primary means of transporting goods globally. Additionally, winds are necessary for the movement of rainclouds to designated areas, ensuring that water is available for the sustenance of life, which is indispensable. The Earth exhibits a finely tuned system of winds; an absence of winds would result in disorder, while excessive winds would similarly disrupt the balance of creation. Likewise, rainfall is also carefully regulated; insufficient rain can cause droughts and famine, whereas excessive rainfall can lead to devastating floods. Chapter 23 Al Mu'minun, verse 18:

"And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away."

This impeccably balanced system cannot be the result of chance and unmistakably indicates the influence of a Creator. Anyone who contemplates these flawlessly balanced systems cannot rationally refute the existence of a singular Creator who holds dominion over all aspects of existence. Therefore, Allah, the Exalted, alone must be obeyed at all times. This involves correctly using the blessings He has granted as outlined in Islamic teachings. The extent to which an individual behaves in this way reflects the depth of their belief in Allah, the Exalted. Furthermore, a true believer in Allah, the Exalted, is convinced of their accountability for their actions on the Day of Judgement. This conviction motivates them to embody their faith through practical preparations, which include utilizing the blessings bestowed upon them in a manner that aligns with the teachings of Islam and is pleasing to Allah, the Exalted. Chapter 4 An Nisa, verse 162:

"…and the believers in Allah and the Last Day…"

As discussed earlier, numerous signs within the universe point to the impending arrival of Judgement Day. Allah, the Exalted, employs rain to rejuvenate desolate land and to awaken dormant seeds, enabling them to flourish and contribute to creation. Similarly, Allah, the Exalted, possesses the power to revitalize the human soul, which lies buried in the Earth, akin to a seed that emerges into life. The transition of the seasons serves as a vivid metaphor for resurrection. For instance, during winter, trees shed their leaves, giving the impression of lifelessness. However, in the subsequent seasons, new leaves emerge, restoring the trees' vitality. Additionally, the sleep-wake cycle of all living beings exemplifies the notion of resurrection.

Sleep can be likened to a form of death, as the senses of the sleeper become temporarily inactive. Allah, the Exalted, then reawakens the soul of the individual destined to continue living, thus reviving them from their slumber. Chapter 39 Az Zumar, verse 42:

“Allāh takes the souls at the time of their death, and those that do not die [He takes] during their sleep. Then He keeps those for which He has decreed death and releases the others for a specified term. Indeed in that are signs for a people who give thought.”

In addition, upon analyzing the meticulously balanced systems that govern the formation of the Heavens and the Earth, a significant inconsistency becomes apparent: the behavior of humanity. Those who perform righteous acts often do not receive their complete rewards in this life, while individuals who engage in wrongful actions frequently escape the full repercussions of their deeds, even when faced with legal penalties. It is reasonable to conclude that the singular Creator, Allah, the Exalted, who has established equilibrium in all other aspects of the universe, will ultimately rectify the discrepancies in human behavior. For this rectification to take place, human actions must cease. This pivotal moment is known as the Day of Judgement, when all actions will be evaluated and balanced for eternity.

Consequently, an individual who professes belief in Allah, the Exalted, and the Day of Judgement yet does not actively adhere to the obedience of Allah, the Exalted, thus neglecting to adequately prepare for the Day of Judgement, should critically evaluate their faith. Their absence of righteous deeds serves

as evidence of a deficiency in their belief in Allah, the Exalted, and the Last Day. Chapter 4 An Nisa, verse 162:

“But those firm in knowledge among them and the believers believe in what has been revealed to you, and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day…”

Those who correctly believe in Allah, the Exalted, will therefore prove their faith in Him through actions. This involves correctly using the blessings He has granted as outlined in Islamic teachings. This method will ensure that individuals attain a balanced state of mental and physical well-being and cause them to prioritize all facets of their lives effectively while adequately preparing for their accountability on the Day of Judgement. As indicated by the end of verse 162, as a result, this behavior will promote peace in both worlds. Chapter 4 An Nisa, verse 162:

“…those We will give a great reward.”

The previous verses highly criticized some people from the children of Israel who persisted on the disobedience of Allah, the Exalted. The root of their disobedience was arrogance. Their arrogance was rooted in their claim of being superior to the rest of mankind because of their lineage which

according to them, made them the favorites and beloveds of Allah, the Exalted. Chapter 5 Al Ma'idah, verse 18:

"But the Jews and the Christians say, "We are the children of Allāh and His beloved." Say, "Then why does He punish you for your sins?" Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills..."

Their arrogance led them to defy Allah, the Exalted, and to wrong others, convinced of their entitlement to do so, as they considered themselves to be favored by Allah, the Exalted, and the rulers of humanity. Consequently, in their pursuit to elevate their worldly status, Allah, the Exalted, subjected them to humiliation and poverty. As long as the people of the Book maintain their belief in their own superiority, they will persist in their arrogance towards Allah, the Exalted, and their fellow human beings. Thus, Allah, the Exalted, will continue to bring humiliation upon them over time, even if this remains unnoticed by them or by others. Chapter 17 Al Isra, verse 4:

"And We conveyed to the Children of Israel in the Scripture that, "You will surely cause corruption on the earth twice, and you will surely reach [a degree of] great arrogance.""

And chapter 7 Al A'raf, verse 167:

“And [mention] when your Lord declared that He would surely [continue to] send upon them until the Day of Resurrection those who would afflict them with the worst torment. Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful.”

Muslims must therefore avoid following in their footsteps by adopting arrogance through the false belief they are superior to the rest of mankind, otherwise they too will be hit with humiliation and destitution wherever they go. Chapter 3 Alee Imran, verse 112:

“*They have been put under humiliation [by Allah] wherever they are overtaken, except for a rope [i.e., covenant] from Allah and a rope [i.e., treaty] from the people. And they have drawn upon themselves anger from Allah and have been put under destitution. That is because they disbelieved in the signs of Allah and killed the prophets without right. That is because they disobeyed and [habitually] transgressed.”*

As discussed earlier, the children of Israel believed in some divine teachings and Holy Prophets, peace be upon them, and disbelieved in others. They behaved in this manner as their worldly desires were contradicted by some divine teachings and Holy Prophets, peace be upon them. As a result, they became disbelievers in Allah, the Exalted. Chapter 4 An Nisa, verses 150-151:

“Indeed, those who disbelieve in Allah and His messengers and wish to discriminate between Allah and His messengers and say, "We believe in some and disbelieve in others," and wish to adopt a way in between. Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

Allah, the Exalted, then makes it clear that every divine teaching and Holy Prophet, peace be upon them, came with the same fundamental teachings which must accepted and acted upon if one desires to achieve peace of mind in both worlds. Chapter 4 An Nisa, verses 163-164:

“Indeed, We have revealed to you, [i.e. Prophet Muhammad, peace and blessings be upon him], as We revealed to Noah and the prophets after him. And we revealed to Abraham, Ishmael, Isaac, Jacob, the Descendants, Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the book [of Psalms]. And [We sent] messengers about whom We have related [their stories] to you before and messengers about whom We have not related to you. And Allah spoke to Moses with [direct] speech.”

One the unique features of the Holy Quran is that it only mentions a select few events related to the Holy Prophets, peace be upon them, and only provides certain information about those events. Unlike worldly books, such as history books, the Holy Quran does not mention unnecessary facts and figures as its role is to guide people through the lessons taught within the events it discusses. In some cases, some events are repeated in different

chapters of the Holy Quran with the aim to highlight different lessons depending on the context of the chapter of the Holy Quran and its time period in which it was revealed to the Holy Prophet Muhammad, peace and blessings be upon him. In addition, the Holy Prophets, peace be upon them, who are directly connected to the people of the book were discussed in order to correct their teachings about the Holy Prophets, peace be upon them, which had been edited over time. This common ground between Islam and the people of the book was another way of inviting them back to the truth. One must study these events within the Holy Quran in order to appreciate this unique and miraculous approach so that they faith in the Holy Quran being the word of Allah, the Exalted, strengthens. The stronger one's faith, the more they will learn and act upon its teachings. In addition, learning the lessons within the Holy Quran will aid one to adopt positive characteristics, such as patience, gratitude and mental strength, and avoid negative characteristics, such as greed, pride and envy. Strong faith and the good character will ensure they correctly use the blessings they have been granted in every situation. This method will ensure that individuals attain a balanced state of mental and physical well-being and it will enable them to prioritize all facets of their lives effectively while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds.

Chapter 4 An Nisa, verse 164:

"…And Allah spoke to Moses with [direct] speech."

Muslims must appreciate that Allah, the Exalted, blessed the entire mankind with His speech in the form of the Holy Quran. Therefore, one must show this appreciation by studying the speech of Allah, the Exalted, so that they can share a part of the miracle granted to the Holy Prophet Musa, peace be upon him. One must therefore fulfil the different aspects of the Holy Quran in order to benefit from it. They must recite it correctly and regularly. They must understand and then sincerely act upon it. It is therefore not good enough to just recite it in a language one does not understand, as the Holy Quran is not a book of recitation, rather, it is a book of guidance. Guidance can only be taken from it when one acts on it, just like a map can only guide one to a destination when it is acted upon. Nor should one use it for worldly gain, whereby they repeatedly recite certain verses aiming to gain some worldly thing, such as a child or spouse, as the Holy Quran is not a credit card which is used to purchase worldly things. The one who correctly acts upon it will ensure they correctly use the blessings they have been granted, which in turn leads to peace of mind through obtaining a balanced mental and physical state and correctly placing everything and everyone within their life while adequately preparing for their accountability on Judgement Day.

Chapter 4 An Nisa, verse 165:

"[We sent] messengers as bringers of good tidings and warners…"

It is important to note that good tidings and warnings will only benefit the one who acts upon them. The one who fails to act upon the glad tidings and warnings discussed within the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will not change their

behaviour in a positive way and as a result, they will not benefit from Islamic teachings. Instead, they lack of response to Islamic teachings will become a proof against them in this world and on the Day of Judgement. Chapter 4 An Nisa, verse 165:

"[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers…"

This makes it clear the no excuse, such as ignorance of divine teachings, will be accepted by Allah, the Exalted, on Judgement Day, nor will He allow anyone to make peace with Him, as making peace with Him is only made through acting on glad tidings and warnings given in Islamic teachings in this world. Chapter 30 Ar Rum, verse 57:

"So that Day, their excuse will not benefit those who wronged, nor will they be asked to appease [Allāh]."

As Allah, the Exalted, is All Mighty, no one will escape facing the consequences of their actions in both worlds nor will any excuse benefit them as the wisdom of Allah, the Exalted, has closed the doors to all excuses. Chapter 4 An Nisa, verse 165:

"…And ever is Allah Exalted in Might and Wise."

One must avoid this outcome by avoiding wishful thinking in respect to the mercy of Allah, the Exalted. Wishful thinking is characterized by a continued disregard for Allah, the Exalted, while simultaneously expecting His mercy and forgiveness in this life and the hereafter. Such a mindset is inconsequential in Islam. In contrast, true hope involves a committed effort to obey Allah, the Exalted, which includes making use of the blessings granted to them in line with Islamic teachings and striving to improve one's behavior towards Allah, the Exalted, and people. Only in this manner can one genuinely anticipate the mercy and forgiveness of Allah, the Exalted, in both worlds. This distinction is highlighted in a Hadith found in Jami At Tirmidhi, number 2459. Therefore, it is crucial to understand this difference and to foster authentic hope in the mercy and forgiveness of Allah, the Exalted, avoiding wishful thinking, as the latter will not yield any benefit in this life or the next.

As Allah, the Exalted, is Independent of the creation, their belief or disbelief in Islam does not affect Him, rather, it will either harm or benefit them in both worlds. Chapter 4 An Nisa, verse 166:

"But Allah bears witness to that which He has revealed to you. He has sent it down with His knowledge, and the angels bear witness [as well]. And sufficient is Allah as Witness."

Allah, the Exalted, does not force guidance on anyone and instead makes the right path distinct from the wrong paths so that mankind can gain peace of mind in both worlds, if they desire and choose to. Those who do not understand this essential truth may develop a sense of arrogance, erroneously thinking they are doing Allah, the Exalted, a favour by accepting and following Islamic teachings. As a result, their arrogance can obstruct their true obedience to Allah, especially when their personal desires clash with His obedience. This arrogance will therefore misguide them. Conversely, individuals who understand that their faith and obedience ultimately benefit themselves will foster humility before Allah, the Exalted, and remain committed to their obedience in both good times and bad. In difficult situations, they will demonstrate patience, while in times of prosperity, they will show gratitude. Gratitude in intention is expressed by acting solely to please Allah, the Exalted. Gratitude in speech is shown through positive speech or by choosing to remain silent. Furthermore, gratitude in actions involves utilizing the blessings one has received in ways that align with what pleases Allah, the Exalted, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Additionally, patience requires refraining from complaints in both words and actions, while consistently adhering to the obedience of Allah, the Exalted, with the belief that He always selects what is best for them, even if this is not immediately apparent. Chapter 2 Al Baqarah, verse 216:

“…But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.”

As a result, a person who consistently acts in accordance with proper conduct in every situation will be granted the steadfast support and

compassion of Allah, the Exalted. This leads to peace in both this world and the afterlife. This principle is illustrated in a Hadith found in Sahih Muslim, number 7500.

Allah, the Exalted, then criticises those who disbelieve in Islam after He has clarified its proofs and benefits for people only because it contradicts their worldly desires. Their attitude causes them to misguide others, either directly or indirectly, as people are often easily influenced by the behaviour of others, especially in this day and age of social media. Chapter 4 An Nisa, verse 167:

"Indeed, those who disbelieve and avert [people] from the way of Allah have certainly gone far astray."

The scholars of the people of the book living in Medina and the leaders of the non-muslims of Mecca behaved in this manner also. They clearly recognised the truthfulness of Islam yet rejected it as it contradicted their desires.

The learned individuals among the people of the book recognized the authenticity of Islam, as they were acquainted with its divine source, Allah, the Exalted. They also recognized the Holy Prophet Muhammad, peace and blessings be upon him, along with the Holy Quran, since both were referenced in their sacred texts. Chapter 6 Al An'am, verse 20:

“Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…”

And chapter 2 Al Baqarah, verse 146:

“Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…”

The followers of the scriptures harbored jealousy towards the Holy Prophet Muhammad, peace and blessings be upon him, due to his lineage as a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than that of his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Their entire religious framework was built around the significance of lineage, which they believed conferred upon them a sense of superiority over others. Consequently, they found it difficult to accept and follow a Holy Prophet, peace and blessings be upon him, who belonged to a different lineage, as this would undermine the superiority complex they had constructed.

Furthermore, the non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not possibly be the words of a mere mortal. Having spent forty years in the company of the Holy Prophet Muhammad, peace and blessings be upon him, before his

declaration of Prophethood, they were well aware of his integrity and honesty. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

The leaders among the non-Muslims of Mecca struggled to accept and adhere to the teachings of the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being an orphan of humble means, hailed from the most esteemed tribe. Their aspirations for power, dominance, and wealth fueled their envy when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood and was granted authority and distinction over all of creation.

As a result, both the people of the book and the non-muslims of Mecca strived hard to prevent people from accepting Islam as they feared losing their social influence and leadership. Sadly, some Muslim scholars intentionally misrepresent Islamic teachings to fit their own viewpoints, deliberately overlooking information that contradicts their beliefs. This behavior arises from a concern about alienating their followers, who offer them gifts and excessive admiration. Such scholars have been warned of Hell in a Hadith found in Sunan Ibn Majah, number 253. Additionally, Muslims should be cautious of being misled by uncritical imitation of others and should strive to learn and implement Islamic teachings. This approach will enable them to remain true to the authentic teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, rather than following others blindly. Islam firmly denounces the practice of

thoughtless imitation for this reason and encourages Muslims to seek knowledge and act upon Islamic teachings with understanding. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Allah, the Exalted, makes it clear that those who disbelieve in Islam will inevitably commit wrong, as they will misuse the blessings they have been granted. This will prevent them from fulfilling the rights of Allah, the Exalted, or people. This will lead to the spread of corruption and injustice within their society. This outcome is quite evident when one observes faithless societies and compares them to the societies in history who correctly implemented divine teachings. Chapter 4 An Nisa, verse 168:

“Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path.”

In addition, when they misuse the blessings they have been granted it will cause them to obtain an unstable mental and physical condition and cause them to misplace everything and everyone within their life, ultimately hindering their ability to prepare for their accountability on the Day of Judgement. This disarray will cause stress, challenges, and hardships in

both this life and the hereafter, regardless of any material comforts they may experience. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

And chapter 4 An Nisa, verses 168-169:

“Indeed, those who disbelieve and commit wrong [or injustice] - never will Allah forgive them, nor will He guide them to a path. Except the path of Hell; they will abide therein forever. And that, for Allah, is [always] easy.”

Allah, the Exalted, will not pardon disbelief on the Day of Judgment, as doing so would undermine the very purpose of life on Earth. Chapter 67 Al Mulk, verse 2:

"[He] who created death and life to test you [as to] which of you is better in deed…"

Consider an examination scenario where every student is awarded a passing grade, regardless of their actual performance; this would render the examination meaningless. The fundamental objective of an exam is to distinguish between those who merit passing and those who do not. If Allah, the Exalted, were to permit disbelievers to enter Paradise alongside believers, it would create an equality between the two groups, which fundamentally contradicts the principles of justice and fairness. Chapter 45 Al Jathiyah, verse 21:

"Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."

Although Allah, the Exalted, embodies boundless mercy, His compassion does not undermine His justice and fairness, as such a contradiction would lead to undesirable behavior, which He is entirely free from. A judge in this

world would face severe criticism and likely be removed from their position if they were to pardon every criminal without imposing any penalties. Therefore, it is unreasonable to expect such behavior from Allah, the Exalted, who is the ultimate Judge.

In this life, achieving success often necessitates considerable effort and perseverance, as exemplified by the journey to becoming a doctor. Given that entry into Paradise represents a far greater achievement than any earthly success, it similarly demands a degree of struggle. The fundamental requirement for entering Paradise is belief, even if one has committed sins while holding that belief.

Furthermore, disbelief constitutes a blatant act of rebellion against one's Creator and Sustainer, as well as a clear rejection of the purpose for which one was created. Chapter 51 Adh Dhariyat, verse 56:

"And I did not create the jinn and mankind except to worship [obey] Me."

Those who reject their Creator, Allah, the Exalted, are deserving of rejection by Him on the Day of Judgement. Similarly, individuals who do not fulfill the purpose for which they were created are worthy of being cast aside on that Day, akin to an invention that fails to serve its intended function and is deemed a failure.

A non-Muslim will endure eternal punishment in Hell, despite their earthly existence being temporary, as their disbelief in Allah, the Exalted, directly contradicts His eternal Oneness. Consequently, the punishment for such disbelief is also everlasting in the afterlife.

Moreover, one should not be misled into believing that Allah, the Exalted, will forgive polytheism simply because His forgiveness is boundless. In reality, complete forgiveness for all sins is reserved for those who acknowledge the Oneness of Allah, the Exalted. A person who denies His Oneness inherently rejects the notion that His mercy and forgiveness are limitless, as they attribute the capacity to forgive and show mercy to entities other than Allah, the Exalted. Thus, one must either accept the Oneness of Allah, the Exalted, and recognize that His forgiveness can surpass all sins, or they will fail to acknowledge His Oneness and, consequently, the infinite nature of His forgiveness. If they do not accept that His forgiveness is boundless, it will not extend to them, and they will not be absolved of their polytheism unless they genuinely repent.

Furthermore, an individual who opts for disbelief will likely inspire others to follow suit, as their choice may be perceived as a form of freedom, despite being fundamentally misleading. True freedom, in contrast, fosters inner peace, and those who continue to defy Allah, the Exalted, by misusing the blessings bestowed upon them will find no such tranquility. Instead, they will experience a disordered mental and physical state and it will cause them to misplace everything and everyone within their life. This path will result in stress, challenges, and hardships in both this world and the next, even if they indulge in certain material comforts. However, since this behavior can be portrayed as freedom, it may attract many followers. Consequently, an

individual who embraces disbelief in Allah, the Exalted, has the potential to sway numerous others toward the same choice, ultimately facing the consequences of their actions in the hereafter. Chapter 4 An Nisa, verse 48:

"…And he who associates others with Allah has certainly fabricated a tremendous sin."

Ultimately, since all of creation is owned and governed solely by Allah, the Exalted, individuals are compelled to follow His commandments. Just as one may face consequences for not adhering to the laws of a governing body in a particular country, similarly, they will encounter difficulties in both this life and the hereafter if they ignore the regulations established by the Creator of the universe. While a person might opt to leave a country with which they disagree, they cannot escape to a place where the authority of Allah, the Exalted, does not exist. Although individuals may strive to change societal norms, they cannot alter the divine laws of Allah, the Exalted. Moreover, just as a homeowner sets the rules for their property, regardless of any dissent from others, the universe belongs to Allah, the Exalted, who alone determines its laws, independent of human consent. Therefore, it is crucial to adhere to these divine regulations for one's own benefit. Those who understand this reality will follow the commands of Allah, the Exalted, and strive to use the blessings they have received in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Individuals can choose to seek insight into the wisdom behind the commands and prohibitions of Allah, the Exalted,, recognizing how they contribute to both personal and societal well-being, fostering peace in both realms, or they can give in to their desires and disregard the teachings of Islam. However, those who fail to comply with Islamic principles should be ready to face the consequences of their actions

in both this life and the next, as no amount of objections, protests, or complaints will protect them from the repercussions. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

Allah, the Exalted, then invites mankind to avoid this outcome for their own sake. Chapter 4 An Nisa, verse 170:

“O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you…”

It is important to recognize that Islam, in contrast to numerous other faiths, is a universal religion that embraces all individuals, regardless of their gender, ethnicity, or any other societal divisions that may exist. The Holy Quran highlights that true superiority among individuals is determined by their genuine submission to Allah, the Exalted. This submission entails utilizing the blessings bestowed upon them in manners that are pleasing to Him, as detailed in the Holy Quran and the teachings of the Holy Prophet

Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you…"

As the Creator of all is One, it means all are equal in His sight and no one has superiority over another except in how much they sincerely obey Him. Therefore, all other criteria for assessing individuals, including gender, ethnicity, and social class, hold no significance and should be disregarded by Muslims, as they can lead to racism and division within the Muslim community. It is crucial to understand that since a person's intentions are not visible to others, one cannot determine the superiority of others based solely on external behaviors. Therefore, individuals should avoid making assertions regarding their own or others' status, as only Allah, the Exalted, is aware of the true intentions, words, and actions of every person. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 4 An Nisa, verse 170:

“O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you…”

The one who studies the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, will appreciate the clear proofs within them which indicate the truthfulness of Islam. They will clearly understand that the one who sincerely obeys Allah, the Exalted, by correctly using the blessings they have been granted as outlined in Islamic teachings will gain peace of mind in both worlds, through obtaining a balanced mental and physical state and correctly place everything and everyone within their life while adequately preparing for their accountability on the Day of Judgement. Acting on Islamic teachings will ensure one fulfils the rights of Allah, the Exalted, and people. This will ensure the spread of justice and peace within their society also. But the one who disbelieves or fails to support their verbal declaration of faith with actions will inevitably misuse the blessings they have been granted. As a result, they will face a disruption in their mental and physical health and they will cause disorder in their relationships and worldly things within their life while failing to prepare for their accountability on the Day of Judgement. Their attitude will therefore lead them to stress, difficulties, and struggles in both this life and the afterlife, regardless of any worldly luxuries they may possess. Their behaviour will also prevent the spread of justice and peace within society, as they will fail to fulfil the rights of Allah, the Exalted, and people. Chapter 4 An Nisa, verse 170:

“O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth…”

As discussed earlier, Allah, the Exalted, is not harmed or benefited by the obedience or disobedience of people. Those who do not grasp this truth may develop a sense of arrogance, mistakenly thinking that by embracing and following Islamic teachings, they are doing a service to Allah, the Exalted. Consequently, this arrogance will hinder their genuine obedience to Allah, the Exalted, particularly when their personal desires conflict with His obedience. As a result, their pride will lead them astray and prevent them correctly using the blessings they have been granted. As a result, they will not obtain peace of mind in this world or in the next, even if they enjoy some worldly luxuries.

Therefore, individuals should adopt and apply Islamic teachings for their own advantage, even when these teachings may contradict their personal inclinations. They ought to behave like a wise patient who adheres to their physician's medical recommendations, recognizing that such adherence serves their best interests, despite the discomfort associated with unpleasant medications and a strict diet. Just as this discerning patient can achieve better mental and physical health, so too can a person who follows Islamic principles. This is because Allah, the Exalted, possesses the complete knowledge required to help an individual attain a balanced mental and physical state and to prioritize all aspects of their life appropriately. The understanding of human mental and physical conditions available in society, despite extensive research, falls short of achieving this aim, as it cannot address every challenge an individual may face. Such guidance cannot eliminate all forms of mental and physical stress, nor can it guarantee the correct arrangement of the things and people within their life, due to inherent limitations in knowledge, experience, foresight, and biases. As indicated by verse 170, only Allah, the Exalted, holds this profound knowledge, which He has imparted to humanity through the Holy Quran and the teachings of the

Holy Prophet Muhammad, peace and blessings be upon him. Chapter 4 An Nisa, verse 170:

“…And ever is Allah Knowing and Wise.”

This truth becomes apparent when comparing those who utilize the blessings granted to them in alignment with Islamic teachings to those who do not. While many patients may not fully understand the scientific basis for their prescribed treatments and thus place their trust in their doctors, Allah, the Exalted, however encourages individuals to reflect on the teachings of Islam to recognize their positive influence on their lives. He does not demand blind faith in these teachings; rather, He wishes for individuals to acknowledge their validity through clear evidence. However, this requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Furthermore, since Allah, the Exalted, is the sole authority over the spiritual hearts of individuals, the abode of peace of mind, He alone determines who is granted this peace and who is not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly as outlined in Islamic teachings. Chapter 4 An Nisa, verse 170:

“O Mankind, the Messenger has come to you with the truth from your Lord, so believe; it is better for you. But if you disbelieve - then indeed, to Allah belongs whatever is in the heavens and earth. And ever is Allah Knowing and Wise.”

Chapter 4 – An Nisa, Verses 171-176 of 176

يَٰٓأَهۡلَ ٱلۡكِتَٰبِ لَا تَغۡلُواْ فِي دِينِكُمۡ وَلَا تَقُولُواْ عَلَى ٱللَّهِ إِلَّا ٱلۡحَقَّۚ إِنَّمَا
ٱلۡمَسِيحُ عِيسَى ٱبۡنُ مَرۡيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ أَلۡقَىٰهَآ إِلَىٰ مَرۡيَمَ وَرُوحٞ مِّنۡهُۖ فَـَٔامِنُواْ
بِٱللَّهِ وَرُسُلِهِۦۖ وَلَا تَقُولُواْ ثَلَٰثَةٌۚ ٱنتَهُواْ خَيۡرٗا لَّكُمۡۚ إِنَّمَا ٱللَّهُ إِلَٰهٞ وَٰحِدٞۖ سُبۡحَٰنَهُۥٓ أَن
يَكُونَ لَهُۥ وَلَدٞۘ لَّهُۥ مَا فِي ٱلسَّمَٰوَٰتِ وَمَا فِي ٱلۡأَرۡضِۗ وَكَفَىٰ بِٱللَّهِ وَكِيلٗا ١٧١

لَّن يَسۡتَنكِفَ ٱلۡمَسِيحُ أَن يَكُونَ عَبۡدٗا لِّلَّهِ وَلَا ٱلۡمَلَٰٓئِكَةُ ٱلۡمُقَرَّبُونَۚ وَمَن
يَسۡتَنكِفۡ عَنۡ عِبَادَتِهِۦ وَيَسۡتَكۡبِرۡ فَسَيَحۡشُرُهُمۡ إِلَيۡهِ جَمِيعٗا ١٧٢

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ فَيُوَفِّيهِمۡ أُجُورَهُمۡ وَيَزِيدُهُم مِّن فَضۡلِهِۦۖ وَأَمَّا
ٱلَّذِينَ ٱسۡتَنكَفُواْ وَٱسۡتَكۡبَرُواْ فَيُعَذِّبُهُمۡ عَذَابًا أَلِيمٗا وَلَا يَجِدُونَ لَهُم مِّن دُونِ
ٱللَّهِ وَلِيّٗا وَلَا نَصِيرٗا ١٧٣

يَٰٓأَيُّهَا ٱلنَّاسُ قَدۡ جَآءَكُم بُرۡهَٰنٞ مِّن رَّبِّكُمۡ وَأَنزَلۡنَآ إِلَيۡكُمۡ نُورٗا مُّبِينٗا ١٧٤

فَأَمَّا ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَٱعۡتَصَمُواْ بِهِۦ فَسَيُدۡخِلُهُمۡ فِي رَحۡمَةٖ مِّنۡهُ وَفَضۡلٖ وَيَهۡدِيهِمۡ
إِلَيۡهِ صِرَٰطٗا مُّسۡتَقِيمٗا ١٧٥

يَسْتَفْتُونَكَ قُلِ ٱللَّهُ يُفْتِيكُمْ فِى ٱلْكَلَٰلَةِ إِنِ ٱمْرُؤٌا۟ هَلَكَ لَيْسَ لَهُۥ وَلَدٌ وَلَهُۥٓ أُخْتٌ فَلَهَا
نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَآ إِن لَّمْ يَكُن لَّهَا وَلَدٌ فَإِن كَانَتَا ٱثْنَتَيْنِ فَلَهُمَا ٱلثُّلُثَانِ مِمَّا تَرَكَ ۚ
وَإِن كَانُوٓا۟ إِخْوَةً رِّجَالًا وَنِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ ٱلْأُنثَيَيْنِ يُبَيِّنُ ٱللَّهُ لَكُمْ أَن تَضِلُّوا۟
وَٱللَّهُ بِكُلِّ شَىْءٍ عَلِيمٌۢ ١٧٦

“O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.

Never would the Messiah disdain to be a servant of Allah, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together.

And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty. But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.

O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things."

Throughout history, one of the main gates of misguidance is when one acts on religious innovations instead of adhering to the primary source of guidance revealed by Allah, the Exalted. Chapter 4 An Nisa, verse 171:

“O People of the Scripture, do not commit excess in your religion or say about Allah except the truth…”

In this age, this primary source of guidance is the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. Exploring alternative sources of religious knowledge, even when they lead to positive actions, will reduce one's actions which are rooted in the two main sources of guidance, which will ultimately result in misguidance. This is why the Holy Prophet Muhammad, peace and blessings be upon him, warned in a Hadith found in Sunan Abu Dawud, number 4606, that any practice not based on these two sources will be rejected by Allah, the Exalted. Additionally, the more one turns to other sources of religious knowledge, the more likely they are to adopt beliefs and practices that conflict with Islamic teachings. This gradual drift is a method through which the Devil misleads people. For example, someone facing difficulties might be encouraged to engage in certain spiritual practices that contradict Islamic principles. If this person is unaware and used to following alternative sources of religious knowledge, they may easily fall into this trap and begin performing spiritual activities that directly oppose Islamic teachings. They might even develop beliefs about Allah, the Exalted, and the universe that are at odds with Islamic doctrine, such as the idea that individuals or supernatural entities can control their destiny, as their understanding is shaped by sources outside the two primary guides. Some of these misguided practices and beliefs can lead to outright disbelief, such as the practice of black magic. Chapter 2 Al Baqarah, verse 102:

“…It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."…”

Therefore, a Muslim may inadvertently lose their faith by relying and acting on alternative sources of religious knowledge, just like some of the people of the book did. Chapter 4 An Nisa, verse 171:

“O People of the Scripture, do not commit excess in your religion or say about Allah except the truth. The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him So believe in Allah and His messengers. And do not say, "Three"; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs.”

The factors contributing to the proliferation of erroneous beliefs about the Holy Prophet Eesa, peace be upon him, encompass his miraculous birth, the miracles he performed, and his ascension to Heaven while still alive. The Holy Quran affirms the miraculous nature of the birth of the Holy Prophet Eesa, peace be upon him, and explicitly characterizes his birth without a

father as a testament to the boundless power of Allah, the Exalted. Chapter 3 Alee Imran, verse 47:

“She [Maryam, may Allah be pleased with her] said, "My Lord, how will I have a child when no man has touched me?" [The angel] said, "Such is Allāh; He creates what He wills. When He decrees a matter, He only says to it, 'Be,' and it is.”

Allah, the Exalted, brought into existence the Holy Prophet Eesa, peace be upon him, without a father, similar to how He created the Holy Prophet Adam, peace be upon him, without either a father or a mother. This fact does not imply their divinity. Chapter 3 Alee Imran, verse 59:

“Indeed, the example of Jesus to Allah is like that of Adam. He created him from dust; then He said to him, "Be," and he was.”

It is perplexing that Christians hold the belief that the Holy Prophet Eesa, peace be upon him, is the son of Allah, the Exalted, given that he was born without a father. In contrast, they do not regard the Holy Prophet Adam, peace be upon him, as the son of Allah, the Exalted, despite his being born without either a father or a mother. Logically, one could argue that the Holy Prophet Adam, peace be upon him, is more deserving of the title 'son of Allah, the Exalted' than the Holy Prophet Eesa, peace be upon him, yet this claim is not made by the Christians. It is curious how they apply reasoning

and common sense in the context of the Holy Prophet Adam, peace be upon him, while failing to do so in the case of the Holy Prophet Eesa, peace be upon him. Furthermore, the miracles attributed to the Holy Prophet Eesa, peace be upon him, are affirmed by the Holy Quran, which clarifies that these miracles were performed with the will, permission, and command of Allah, the Exalted. If the Holy Prophet Eesa, peace be upon him, was indeed divine, he would not require the will or permission of Allah, the Exalted. Chapter 3 Alee Imran, verse 49:

“And [make the Prophet Eesa, peace be upon him] a messenger to the Children of Israel, [who will say], 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes a bird by permission of Allāh. And I cure the blind [from birth] and the leper, and I give life to the dead - by permission of Allāh. And I inform you of what you eat and what you store in your houses…”

The ascension of the Holy Prophet Eesa, peace be upon him, to the Heavens while still alive serves as a testament to the might of Allah, the Exalted, who facilitated this journey. Had the Holy Prophet Eesa, peace be upon him, possessed divinity, he would have been able to embark on this journey through his own inherent power. Chapter 3 Alee Imran, verse 55:

“[Mention] when Allāh said, "O Jesus, indeed I will take you and raise you to Myself and purify [i.e., free] you from those who disbelieve…””

The Holy Quran informs Christians that, contrary to their belief, the Holy Prophet Eesa, peace be upon him, was not crucified. The individual whose likeness appeared on the cross was not the Holy Prophet Eesa, peace be upon him, but rather someone who was made to resemble him. By this time, Allah, the Exalted, had already elevated the Holy Prophet Eesa, peace be upon him, to the Heavens. Chapter 4 An Nisa, verses 156-158:

"And for their disbelief and their saying against Mary a great slander. And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them…Rather, Allāh raised him to Himself."

The erroneous Christian belief that the Holy Prophet Eesa, peace be upon him, was crucified, implying his death, is inherently contradictory, as a true divine being transcends the experience of death. If an entity is capable of dying, it cannot be considered divine. Therefore, their mistaken belief in his crucifixion inherently undermines their claim of his divinity. A divine being, by its very nature, is self-sustaining, meaning it does not rely on another for sustenance. If a being depends on another for sustenance, it cannot be classified as divine. Both the Holy Prophet Eesa, peace be upon him, and his mother, Maryam, may Allah be pleased with her, were not divine beings, as they required nourishment from Allah, the Exalted, indicating that they were not self-sustaining. Chapter 5 Al Ma'idah, verse 75:

“The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.”

Furthermore, it cannot be asserted that the Angels, due to their lack of consumption of provision, such as food, can be deemed as Gods. In truth, they are also dependent on Allah, the Exalted, for sustenance in a manner distinct from humans, thus they are not self-sufficient. The mere fact that they have been created and will face death, similar to all of creation, is sufficient to refute any claims of divinity.

A biological offspring will invariably possess certain traits inherited from their parent. However, in the case of the Holy Prophet Eesa, peace be upon him, he does not share any attributes with Allah, the Exalted. Indeed, all his traits are akin to those of other humans. He was created, nourished by food and water, and will experience death and resurrection, just like every other human. These characteristics alone are enough to disprove any notion of divinity.

The Romans, upon embracing Christianity, introduced the idea of the Holy Prophet Eesa, peace be upon him, possessing divinity, a concept they inherited from their previous pagan beliefs. They took a revered and blessed Holy Prophet, peace be upon him, and associated him with myths and legends, such as Zeus, Hercules, and Odin. It only requires a modicum of common sense to recognize that a being who is created, reliant on another

for sustenance, and subject to death can never be considered divine, as these attributes fundamentally contradict the essence of a divine being.

Even though the evidence of the Holy Prophet Eesa, peace be upon him, being nothing but the Messenger of Allah, the Exalted, is overwhelming, yet many Christians still hold onto their erroneous beliefs regarding him. A major reason for this strange behaviour is blind imitation of their seniors. Blind imitation prevents one from assessing knowledge and evidence and prevents them from questioning the beliefs and assumptions they were raised on. This contradicts the teachings of Islam and common sense, as they were created a human and not as cattle. Therefore, one must always avoid blindly imitating others, as it is a major source of misguidance. Instead, they must use their common sense and assess knowledge and evidence in each situation they encounter, whether worldly or religious, and then make an informed decision. Blind imitation even in Islam is criticized as Allah, the Exalted, wants people to study, accept and act on Islamic teachings based on understanding and not blind imitation of other muslims. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

Another major reason why Christians continue to hold onto their beliefs regarding the Holy Prophet Eesa, peace be upon him, despite the overwhelming evidence of his true status as the Messenger of Allah, the Exalted, is their wish to fulfil their worldly desires. Many Christian doctrines advocate salvation in both worlds for whoever believes in Christianity,

irrespective of their deeds. This doctrine allows them to fulfil all their worldly desires while being guaranteed salvation in both worlds. As a result, they maintain their Christian beliefs as their only purpose in this world is to fulfill their worldly desires and not follow a higher code of conduct which encourages them to control their worldly desires by correctly using the blessings they have been granted by Allah, the Exalted.

Generally speaking, one must therefore avoid following in the footsteps of the people of the book, by avoiding blindly imitating others and understand that controlling their worldly desires leads to peace of mind in both worlds. The one who controls their worldly desires and instead correctly uses the blessings they have been granted will obtain peace of mind in both worlds. This will guarantee that they achieve a harmonious mental and physical condition, appropriately positioning all aspects of their life, while sufficiently preparing for their accountability on the Day of Judgement. Avoiding blind imitation of others and controlling one's desires are fundamental aspects of correctly believing in Allah, the Exalted, and His Holy Prophets, peace be upon them. Chapter 4 An Nisa, verse 171:

"…The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers…"

In truth, the entity or concept that people choose to follow and obey in their lives is what they worship, regardless of what they verbally claim. Human beings are inherently designed to adhere to and obey something, be it other

individuals, social media, trends, cultural norms, or their own personal desires. Chapter 25 Al Furqan, verse 43:

“Have you seen the one who takes as his god his own desire?...”

An individual's worship is defined by whom or what they decide to obey and follow. Therefore, Muslims must support their verbal declaration of faith with actions that reflect genuine obedience to Allah, the Exalted, in every situation, above all else. This means using the blessings granted to them in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Those who act in this way will attain peace and success from the Most Merciful. Chapter 2 Al Baqarah, verse 163:

“And your god is one God. There is no deity [worthy of worship] except Him, the Most Compassionate, Most Merciful.”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Individuals who reject the Oneness of Allah, the Exalted, and opt to obey other beings will lose the mercy necessary for attaining peace and success in this life and the afterlife. They will inevitably misuse the blessings they have been granted. Consequently, they will experience an imbalance in their mental and physical well-being, their attitude will cause them to misplace everything and everyone within their life and they will be ill-prepared to face their accountability on the Day of Judgement. This imbalance will result in stress, challenges, and hardships in both this life and the next. This remains valid even if they have amassed great wealth and indulge in temporary pleasures, as ultimately, no one can escape the authority and rule of Allah, the Exalted. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

Chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Chapter 3 Alee Imran, verse 2:

"*Allāh - there is no deity except Him, the Ever-Living, the Self-Sustaining…"*

When one observes the creation of the Heavens and the Earth, along with the countless finely-balanced systems in place, it becomes clear that a single force is behind the universe's creation and upkeep. The ideal distance between the Sun and the Earth exemplifies this; even a slight change in this distance would make Earth unlivable. Similarly, the Earth has been crafted to support a stable and clean atmosphere, allowing life to thrive. Chapter 2 Al Baqarah, verse 164:

"…*and the alternation of the night and the day…"*

The exact timing of day and night, along with their varying lengths throughout the year, allows people to maximize their benefits. Longer days may cause fatigue due to extended hours, while longer nights could limit the time available for work and learning. On the other hand, shorter nights might prevent sufficient rest, jeopardizing overall health. Furthermore, changes in the length of day and night would negatively impact agriculture, affecting the food supply for both humans and animals. The synchronized functioning of

day and night, along with other balanced systems in the universe, clearly demonstrates the Oneness of Allah, the Exalted, as the presence of multiple gods would lead to conflicting intentions, ultimately resulting in disorder in the universe. Chapter 21 Al Anbiya, verse 22:

"Had there been within them [i.e., the heavens and earth] gods besides Allah, they both would have been ruined…"

Chapter 2 Al Baqarah, verse 164:

"…*and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain…"*

The observation of the impeccably balanced water cycle serves as a clear indication of a Creator. Water evaporates from the ocean, ascends, and subsequently condenses, resulting in acidic rain that falls upon the mountains. These mountains effectively neutralize the acidic rain, making it suitable for human and animal consumption. Any alteration to this finely tuned system could result in catastrophic consequences for both humans and wildlife on Earth. The salt content in the ocean prevents the decomposition of marine organisms from polluting the waters. Should the ocean become contaminated, marine life would cease to exist, and the resulting impurities would adversely affect terrestrial life as well. The composition of oceanic water is such that it supports thriving marine

ecosystems while simultaneously allowing large vessels to navigate its surface. A slight variation in the water's composition could disrupt this balance, leading to a scenario where either marine life flourishes or ships can traverse the waters, but not both simultaneously. To this day, maritime transport remains the predominant method for global goods transportation. Thus, this perfect equilibrium is vital for sustaining life on Earth.

Furthermore, evolution, characterized by mutation, is inherently flawed. However, upon examining the myriad of species, one can observe that they have been meticulously designed to flourish within their respective environments. For instance, the camel is uniquely adapted to endure extreme temperatures and can survive extended periods without water, making it ideally suited for desert habitats. Chapter 88 Al Ghashiyah, verse 17:

“Then do they not look at the camels - how they are created?”

The goat has been designed to effectively separate any impurities in its body from the milk it produces, ensuring that the milk remains free from contamination, which would otherwise make it unfit for consumption. Chapter 16 An Nahl, verse 66:

“And indeed, for you in grazing livestock is a lesson. We give you drink from what is in their bellies - between excretion and blood - pure milk, palatable to drinkers.”

Every species has a unique life span that prevents any one species from overwhelming the others. For example, flies live for only 3 to 4 weeks and can produce up to 500 eggs. If their life span were longer, the fly population could grow uncontrollably, threatening the balance of other species in the ecosystem. In contrast, organisms with much longer life spans usually have fewer offspring, which aids in controlling their numbers. This pattern seems deliberate, and the theory of evolution does not explain it. Chapter 2 Al Baqarah, verse 164:

“…*and [His] directing of the winds and the clouds controlled between the heaven and earth…”*

Winds are essential for wind pollination, aiding in the reproduction of crops, plants, and trees. In the past, winds were crucial for maritime navigation, which continues to be a key method for transporting goods globally. They are also important for moving rainclouds to specific regions, ensuring the availability of water vital for life. The Earth's wind system is delicately balanced; a lack of winds would create chaos, while too much wind would also disturb this equilibrium. Similarly, rainfall is meticulously controlled; not enough rain can lead to droughts and famine, while too much rain can result in devastating floods. Chapter 23 Al Mu’minun, verse 18:

“And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.”

This impeccably balanced system cannot be attributed to chance and unmistakably demonstrates the influence of a Creator. Anyone who contemplates these flawlessly balanced systems cannot rationally refute the existence of a single Creator who holds dominion over all matters.

Chapter 3 Alee Imran, verse 2:

“*Allah - there is no deity except Him, the Ever-Living, the Self-Sustaining…”*

In reality, any being that can experience death and depends on another for its sustenance cannot be deemed divine. This principle excludes all entities in the Heavens and the Earth from being considered divine, except for Allah, the Exalted. Moreover, since Allah, the Exalted, is the unique creator of life and death and the sustainer of all existence, He alone is worthy of obedience. While a person who fulfills certain needs, like providing shelter, deserves appreciation, it is only right for individuals to show their gratitude to Allah, the Exalted, who has granted them every blessing in this universe. Genuine gratitude, expressed through intention, involves acting solely to please Allah, the Exalted; those who act for other reasons will not receive rewards from Him, as warned in a Hadith found in Jami At Tirmidhi, number

3154. A clear sign of sincere intention is the lack of expectation for acknowledgment or reward from others. Verbal expressions of gratitude can either be positive speech or silence, while gratitude through actions means using the blessings one has received in ways that are pleasing to Allah, the Exalted, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This practice leads to an increase in blessings and ultimately promotes peace of mind in both this life and the hereafter. Chapter 14 Ibrahim, verse 7:

“…If you are grateful, I will surely increase you [in favor]…”

And chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

Furthermore, when a person owns an item, it is considered right and acceptable for them to use it as they see fit. Since Allah, the Exalted, is the creator, owner, and sustainer of everything in the universe, including humanity, He alone has the authority over all that occurs within it. Therefore, it is only fair for individuals to submit to Allah, the Exalted, as He is the sole owner of the entire universe, which includes all beings. Similarly, when someone lends their belongings to another, it is only fair that the borrower

uses the item according to the owner's wishes. Allah, the Exalted, has granted every blessing to a person as a temporary loan rather than a permanent gift. Like earthly loans, these must be repaid, and repayment is achieved by using these blessings in ways that are pleasing to Allah, the Exalted. In contrast, the blessings of Paradise are regarded as gifts, allowing individuals the freedom to enjoy them as they please. Chapter 7 Al A'raf, verse 43:

"…And they will be called, "This is Paradise, which you have been made to inherit for what you used to do.""

A person must therefore not confuse the worldly blessings which are a loan with the gifts of Paradise.

Chapter 4 An Nisa, verse 171:

"…The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him. So believe in Allah and His messengers…"

Allah, the Exalted, mentioned belief in all the Holy Prophets, peace be upon them, as the people of the book accepted some and rejected others based on their desires. Chapter 5 Al Ma'idah, verse 70:

"We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed."

Muslims can adopt a similar attitude whereby they act on certain Islamic teachings and ignore others based on their desires. It is essential to recognize that Islam serves as a comprehensive code of conduct that should be applied to every facet of life and in all circumstances encountered. Consequently, it should not be regarded as an article of clothing that can be donned or removed at will. Those who act in this manner are merely worshipping their own desires, regardless of any claims to the contrary. Chapter 25 Al Furqan, verse 43:

"Have you seen the one who takes as his god his own desire?..."

The one who behaves in this manner will inevitably misuse the blessings they have been granted. Consequently, they will experience an imbalance in their mental and physical well-being and misplace their relationships and worldly things within their life, ultimately hindering their preparedness for

accountability on the Day of Judgement. This imbalance will result in stress, challenges, and hardships in both worlds, despite any material comforts they may possess.

Chapter 4 An Nisa, verse 171:

"…So believe in Allah and His messengers…"

Belief in the Holy Prophets, peace be upon them, requires actively following their way of life, actions, and teachings as presented in the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him. The admirable conduct of these Holy Prophets, peace be upon them, is exemplified, elevated, and perfected through the noble behavior of the Holy Prophet Muhammad, peace and blessings be upon him. Therefore, it is crucial to strengthen one's verbal declaration of faith in him by thoroughly studying and practicing his life, teachings, and moral character. Chapter 33 Al Ahzab, verse 21:

"There has certainly been for you in the Messenger of Allāh an excellent pattern for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often."

And chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], "If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins…”"

And chapter 59 Al Hashr, verse 7:

"...And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."

Therefore, claiming love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, while failing to act on his teachings and character is contradictory to those verbal claims. Just as people seek his intercession on the Day of Judgement, they should also be cautious of the chance that he may testify against them on that Day if they do not make an effort to comprehend and apply his traditions and the guidance found in the Holy Quran. Chapter 25 Al Furqan, verse 30:

“And the Messenger has said, "O my Lord, indeed my people have taken this Qur’ān as [a thing] abandoned."”

To seek the intercession of the Holy Prophet Muhammad, peace and blessings be upon him, rather than facing his testimony against them on Judgement Day, individuals must learn and implement the teachings of the Holy Quran and his traditions. This practice will enable them to utilize the blessings bestowed upon them in a manner that is pleasing to Allah, the Exalted, ultimately resulting in tranquility in both this life and the hereafter. Furthermore, merely professing love and respect for the Holy Prophet Muhammad, peace and blessings be upon him, without embodying his character and conduct holds no significance in Islam. Previous nations also professed love for their Holy Prophets, peace be upon them, yet their failure to adhere to their teachings will prevent them from uniting with them in the afterlife. Thus, those who wish to be united with the Holy Prophet Muhammad, peace and blessings be upon him, and his Companions, may Allah be pleased with them, in the hereafter must earnestly follow and embody his teachings and character.

Chapter 4 An Nisa, verse 171:

"…Indeed, Allah is but one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs."

One of the main reasons a person desires a child is so that they inherit their assets from them after their die. As Allah, the Exalted, cannot die and has

always owned and sustained the universe, He has no need to have a child. Allah, the Exalted, is in fact the One who will inherit the creation after all creatures die. Chapter 19 Maryam, verse 40:

“Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned.”

In addition, a child is often required to help manage the assets of their parents. But as Allah, the Exalted, solely manages the affairs of the universe, He has no need for a partner or a child to aid Him. Chapter 4 An Nisa, verse 171:

“…And sufficient is Allah as Disposer of affairs.”

Generally speaking, the one who understands this reality will sincerely obey Allah, the Exalted, as they will understand that no one can grant them peace of mind and success in both worlds, other than Allah, the Exalted, as He alone controls the affairs of the universe, including the spiritual hearts of people, the abode of peace of mind. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

In the ninth year following the migration of the Holy Prophet Muhammad, peace and blessings be upon him, to Medina, a delegation of Christians came to visit him. They engaged in extensive discussions with the Holy Prophet Muhammad, peace and blessings be upon him, concerning their belief in the divinity of the Holy Prophet Eesa, peace be upon him. They accused him of disrespecting the Holy Prophet Eesa, peace be upon him, by referring to him as a servant of Allah, the Exalted. In response, the Holy Prophet Muhammad, peace and blessings be upon him, asserted that there was no dishonor in being a servant of Allah, the Exalted. In this regard, Allah, the Exalted, revealed chapter 4 An Nisa, verse 172:

"Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]. And whoever disdains His worship and is arrogant - He will gather them to Himself all together."

This has been discussed in Imam Wahidi's, Asbab Al Nuzul, 4:172, Page 65.

The pinnacle of achievement for an individual is to be a devoted servant of Allah, the Exalted. Had there been a rank superior to this, Allah, the Exalted, would have designated it to the Holy Prophet Eesa, peace be upon him. This notion is corroborated by numerous Hadiths, including one in Sahih Muslim, number 851, where the Holy Prophet Muhammad, peace and blessings be upon him, identified himself as the servant of Allah, the Exalted, prior to announcing his role as a Messenger. This serves as a profound lesson for

all Muslims: to attain the highest levels of success and honor in both realms, they must embody true servitude to Allah, the Exalted. This can only be realized by emulating the greatest servant of Allah, the Exalted, the Holy Prophet Muhammad, peace and blessings be upon him. There is no alternative path to achieving true servanthood. Chapter 3 Alee Imran, verse 31:

“Say, [Prophet Muhammad, peace and blessings be upon him], “If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful."

Chapter 4 An Nisa, verse 172:

“Never would the Messiah disdain to be a servant of Allāh, nor would the angels near [to Him]…”

The one who accepts that Allah, the Exalted, alone created and sustains them will accept their servanthood to Him. The one who possesses common sense understands that humans have been created in a way that they must serve something or someone. The one who fails to accept their servanthood to Allah, the Exalted, will inevitably become the servant of other things, such as people, social media, fashion, culture and their employer. Adopting multiple and imperfect masters will only cause one stress as no matter how hard they try they will never be able to please these things, as they are fickle

in nature. Just like an employee who has multiple managers will struggle to serve and please all of them, the one who rejects the servanthood of Allah, the Exalted, will inevitably adopt multiple masters and as a result, never find peace of mind. They will inevitably misuse the blessings they have been granted trying to please their masters. Consequently, they will experience an imbalance in their mental and physical well-being, they will misplace everything and everyone within their life and inadequately prepare for their accountability on the Day of Judgement. This imbalance will result in stress, challenges, and hardships in both worlds, despite any worldly comforts they may possess. Chapter 9 At Tawbah, verse 82:

“So let them laugh a little and [then] weep much as recompense for what they used to earn.”

And chapter 20 Taha, verses 124-126:

"And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life, and We will gather [i.e., raise] him on the Day of Resurrection blind." He will say, "My Lord, why have you raised me blind while I was [once] seeing?" [Allāh] will say, "Thus did Our signs come to you, and you forgot [i.e., disregarded] them; and thus will you this Day be forgotten.""

Whereas, the one who accepts servanthood to Allah, the Exalted, will find it easy to please Him, as He does not ask for much and everything He commands and prohibits benefits His servant. This person will correctly use the blessings they have been granted. This will ensure they attain a balanced state of mind and body, effectively managing all facets of their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

The one who adopts arrogance and instead believes they are self-sufficient, even though Allah, the Exalted, alone provided them everything they possess, will persist on misusing the blessings they have been granted. As a result, they will not correctly prepare for their accountability on the Day of Judgement. The outcome of this person is obvious unless they sincerely repent. Chapter 4 An Nisa, verse 172:

“…And whoever disdains His worship and is arrogant - He will gather them to Himself all together.”

In the end, since all of creation is owned and governed solely by Allah, the Exalted, individuals must follow His commandments. Just as one may face consequences for not adhering to the laws of a nation, they will encounter difficulties in both this world and the next if they ignore the regulations set by the Sovereign of the universe. While a person might choose to leave a country if they disagree with its laws, they cannot escape to a place where the authority of Allah, the Exalted, does not exist. Although people can change societal rules, they cannot alter the divine laws of Allah, the Exalted. Moreover, similar to how a homeowner sets the rules for their property, regardless of others' opinions, the universe is under the control of Allah, the Exalted, who alone determines its laws, independent of human consent. Therefore, following these divine rules is crucial for one's own well-being. Those who understand this reality will comply with the commandments of Allah, the Exalted, and strive to use the blessings He has granted them in ways pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This will ensure that individuals attain a balanced state of mind and body, effectively managing everything and everyone within their lives while adequately preparing for their accountability on the Day of Judgement. As a result, this behavior will promote peace in both worlds. Chapter 4 An Nisa, verse 173:

“And as for those who believed and did righteous deeds, He will give them in full their rewards and grant them extra from His bounty…”

Individuals can either seek to understand the wisdom behind the commands and prohibitions of Allah, the Exalted,, recognizing their benefits for themselves and society, which lead to peace in both worlds, or they can give in to their desires and disregard the teachings of Islam. However, those who ignore Islamic principles should prepare for the consequences of their

choices in both worlds, as no objections, protests, or complaints will free them from these consequences. Chapter 18 Al Kahf, verse 29:

“And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds [their] faces. Wretched is the drink, and evil is the resting place.”

And chapter 4 An Nisa, verse 173:

“…But as for those who disdained and were arrogant, He will punish them with a painful punishment, and they will not find for themselves besides Allah any protector or helper.”

The difference between the two paths have been made clear for all of mankind and therefore no excuse is left for the one who chooses the path of arrogance and disobedience. Chapter 4 An Nisa, verse 174:

“O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.”

It is essential to acknowledge that Islam, unlike many other religions, is a universal faith that welcomes all people, irrespective of their gender, ethnicity, or any other social distinctions. The Holy Quran emphasizes that true excellence among individuals is based on their sincere devotion to Allah, the Exalted. This devotion involves using the blessings granted to them in ways that are pleasing to Him, as outlined in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you…"

Since the Creator of all is One, it signifies that everyone is equal in His eyes, and no one holds superiority over another except in the degree of their sincere obedience to Him. Consequently, all other factors for evaluating individuals, such as gender, ethnicity, and social class, are irrelevant and should be ignored by Muslims, as they may foster racism and division within the Muslim community. It is essential to recognize that because a person's intentions are not visible to others, one cannot assess the superiority of individuals based solely on outward actions. Therefore, individuals should refrain from making claims about their own or others' status, as only Allah, the Exalted, knows the true intentions, words, and deeds of each person. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 4 An Nisa, verse 174:

"O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light."

The expressions found in the Holy Quran are unmatched, and its meanings are conveyed in a clear manner. Its verses and words exhibit remarkable eloquence, surpassing any other text. It is devoid of contradictions, which are prevalent in various other religious scriptures and teachings. The Holy Quran provides a detailed account of the histories of past nations, despite the fact that the Holy Prophet Muhammad, peace and blessings be upon him, did not receive formal education in history. It advocates for all that is good and prohibits all that is evil, addressing both individual and societal impacts to promote justice, security, and peace within every household and community. The Holy Quran refrains from exaggeration, falsehood, or deceit, distinguishing itself from poetry, tales, and fables. Each verse is beneficial and can be practically applied to daily life. Even when similar narratives are reiterated, the Holy Quran emphasizes different significant lessons. Unlike other texts, it does not become tedious upon repeated study. The Holy Quran offers promises and warnings, substantiated by clear and irrefutable evidence. When addressing abstract concepts, such as the practice of patience, it consistently provides straightforward and practical methods for

implementation in everyday life. It encourages people to discover their true purpose by faithfully following the commands of Allah, the Exalted, and using the blessings they have been granted in ways that please Him. This commitment leads to peace and success in both this life and the afterlife. The guidance offered makes the righteous path evident and appealing to those in search of inner tranquillity and authentic success in both worlds. By addressing the core elements of human nature, it provides timeless wisdom that benefits every individual, community, and generation. When understood and applied correctly, it acts as a solution to all emotional, economic, and physical challenges. Additionally, it offers answers to every problem faced by individuals or societies. A look at history shows that societies that have diligently followed the teachings of the Holy Quran have enjoyed the benefits of its all-encompassing and lasting guidance. Despite the passage of time, not a single letter of the Holy Quran has been changed, as Allah, the Exalted, has promised to protect it. No other text in history shares this unique characteristic. Chapter 15 Al Hijr, verse 9:

"Indeed, it is We who sent down the message [i.e., the Quran], and indeed, We will be its guardian."

Allah, the Exalted, tackled the essential challenges faced by a community and proposed practical solutions for each one. By addressing these primary issues, many of the subsequent problems that stem from them will also be resolved. This illustrates how the Holy Quran offers direction on everything that individuals and societies need to prosper in both this life and the afterlife. Chapter 16 An Nahl, verse 89:

“…And We have sent down to you the Book as clarification for all things…”

The Holy Quran is a light which illuminates the reality of all things so that one can make informed decisions in every situation they encounter so that they obtain peace of mind in both worlds. This light clarifies the right decision and path from the wrong decisions and paths so that one can move from one situation to the next with peace of mind and confidence. Chapter 4 An Nisa, verse 174:

“…and We have sent down to you a clear light.”

This signifies the greatest everlasting miracle bestowed by Allah, the Exalted, upon His final Holy Prophet Muhammad, peace and blessings be upon him. Nevertheless, only those who seek and commit to the truth will enjoy its rewards, while those who chase their own desires and pick and choose from it will ultimately suffer loss in both this life and the afterlife. Chapter 17 Al Isra, verse 82:

“And We send down of the Quran that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss.”

Chapter 4 An Nisa, verse 174:

“O mankind, there has come to you a conclusive proof from your Lord…”

This also pertains to the Holy Prophet Muhammad, peace and blessings be upon him. Throughout his childhood, he was consistently under the divine protection of Allah, the Exalted. Allah, the Exalted, safeguarded him from the widespread evils of the pre-Islamic era. Upon reaching adulthood, the Holy Prophet Muhammad, peace and blessings be upon him, distinguished himself as the most exemplary individual among his community, renowned for his character and reputation, being the best neighbour, the most judicious, the most truthful in his words, and the most reliable. He was entirely free from immorality and other negative traits, earning him the title of Al Amin, the trustworthy, among the people of Mecca. This is elaborated in Imam Ibn Kathir’s work, The Life of the Prophet, Volume 1, Page 180.

The non-Muslims of Mecca and the People of the Book residing in Medina acknowledged that the Holy Prophet Muhammad, peace and blessings be upon him, had not studied the earlier divine scriptures. They recognized that he could not have been aware of the specifics of history discussed within the Holy Quran unless Allah, the Exalted, had revealed them to him through divine inspiration. Chapter 3 Alee Imran, verse 44:

“That is from the news of the unseen which We reveal to you, [i.e. Prophet Muhammad, peace and blessings be upon him]. And you were not with them

when they cast their pens as to which of them should be responsible for Mary. Nor were you with them when they disputed."

The scholars from the people of the book recognized the authenticity of Islam, recognizing the Holy Quran and its Author. They were also aware of the Holy Prophet Muhammad, peace and blessings be upon him, as well as the Holy Quran, both of which were referenced in their sacred texts. Chapter 6 Al An'am, verse 20:

"Those to whom We have given the Scripture recognize it [the Holy Quran] as they recognize their [own] sons…"

And chapter 2 Al Baqarah, verse 146:

"Those to whom We gave the Scripture know him [Prophet Muhammad, peace be upon him] as they know their own sons…"

The people of the book felt envious because the Holy Prophet Muhammad, peace and blessings be upon him, was a descendant of the Holy Prophet Ismaeel, peace be upon him, rather than his brother, the Holy Prophet Ishaaq, peace be upon him, as they were. Their entire faith was built around the significance of lineage, which they believed granted them superiority over

others. Consequently, they struggled to accept a Holy Prophet, peace and blessings be upon him, from a different lineage, as it would undermine the superiority complex they had fabricated.

Furthermore, the non-Muslims of Mecca, being proficient in the Arabic language, recognized that the Holy Quran could not have originated from a mere mortal. Having spent forty years with the Holy Prophet Muhammad, peace and blessings be upon him, before his declaration of Prophethood, they were well aware of his integrity. Chapter 10 Yunus, verse 16:

"…for I had remained among you a lifetime before it. Then will you not reason?"

The leaders among the non-Muslims of Mecca struggled to accept and follow the Holy Prophet Muhammad, peace and blessings be upon him, who, despite being an orphan of humble means, hailed from the most esteemed tribe. Their aspirations for power, dominance, and riches fueled their jealousy when the Holy Prophet Muhammad, peace and blessings be upon him, proclaimed his Prophethood and was granted authority and distinction over all of existence.

When one strives to understand and act on the teachings of the Holy Quran and the traditions of the Holy Prophet Muhammad, peace and blessings be upon him, they will support their verbal declaration of faith in Allah, the

Exalted, and remain steadfast on His obedience. Chapter 4 An Nisa, verse 175:

"So those who believe in Allah and hold fast to Him…"

This obedience involves correctly using the blessings He has granted them as outlined in Islamic teachings. This will lead them to peace of mind in both worlds through obtaining a balanced mental and physical state and correctly placing everything and everyone within their life while correctly preparing for their accountability on the Day they meet Allah, the Exalted. Chapter 4 An Nisa, verse 175:

"…He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path."

As Islam is a complete code of conduct it involves fulfilling the rights of Allah, the Exalted, and fulfilling the rights of people, such as ensuring people receive their inheritance share as commanded by Islam. Therefore, after discussing sincerely obeying Him, Allah, the Exalted, reminds people His obedience includes fulfilling the rights of people with a specific example. Chapter 4 An Nisa, verse 176:

“They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females…””

Sadly, many muslims, out of ignorance, believe that Allah, the Exalted, is only concerned about the things which are directly connected to Him, such as the obligatory prayers. As a result, they easily wrong people while failing to appreciate the serious consequences of doing so. On Judgement Day, justice will be established. The wrongdoer will be compelled to give their virtuous actions to their victims, and if required, will bear the sins of their victims. This could potentially lead to the wrongdoer being cast into Hell, as cautioned in a Hadith found in Sahih Muslim, number 6579. One must therefore avoid this outcome by fulfilling the rights of Allah, the Exalted, and people. This will ensure they obtain peace of mind through correctly using the blessings they have been granted and it will cause the spread of justice and peace within society also.

Chapter 4 An Nisa, verse 176:

“They request from you a [legal] ruling…”

This verse emphasizes the significance of exploring and understanding both Islamic and worldly knowledge. Regarding religious knowledge, individuals should focus on subjects that Allah, the Exalted, will inquire about on Judgement Day, such as the treatment of one's neighbor. Topics that will not be addressed on Judgement Day are deemed irrelevant and merely a distraction. Only those who have already engaged with the pertinent subjects can afford to invest their time in unrelated matters. Since it is nearly impossible to fully act on all relevant topics, individuals should direct their efforts, time, and energy towards researching and practicing those aspects of religious knowledge that will be questioned on Judgement Day, while disregarding everything else. The main verse then provides an example of a relevant topic. Chapter 4 An Nisa, verse 176:

“They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females…””

Allah, the Exalted, decides the inheritance share each relative receives as people will always struggle to be fair and just in this regard. In addition, due to limited knowledge, people will never be able to determine the different inheritance shares in order to cause maximum benefit for their relatives after their own death. Finally, as every blessing one possesses has been created and granted by Allah, the Exalted, He alone has the right to choose the inheritance shares left by the deceased. Therefore, no muslim is in a position to object to the inheritance system of Islam. The one who desires to share

their assets with others according to their own desires is free to do so before they die. Chapter 4 An Nisa, verse 176:

“…Allah makes clear to you lest you go astray. And Allah is Knowing of all things.”

Chapter 4 An Nisa, verse 176:

“…*If there are both brothers and sisters, the male will have the share of two females…”*

This verse does not imply that men are inherently superior to women, as history has shown numerous women who surpass many men in various aspects. This directive was issued because Allah, the Exalted, has assigned greater responsibilities to men, such as providing for the household, thereby relieving women of these duties. It would be unjust to allocate equal inheritance to both genders when men bear significantly more financial obligations than women. Chapter 4 An Nisa verse 34:

“Men are in maintainers of women by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth…”

The father is accountable for the daily expenses of his unmarried daughter, while a husband takes on this responsibility for his wife. In the event of the father's passing, a brother assumes this duty for his unmarried sister. In exceptional circumstances where a woman lacks a father, brother, or husband to support her financially, she should receive assistance from other close relatives. If no close relatives are available, the Islamic government is obligated to provide for her needs. In non-Islamic states, the Muslim community must support her, regardless of familial ties. Consequently, Allah, the Exalted, has allocated a larger share of inheritance to men due to their greater financial obligations compared to women. This principle is akin to the unequal pay of two employees in a company, reflecting their differing responsibilities. Therefore, it would be unjust to award equal inheritance shares to men and women when their financial duties differ. Furthermore, if a woman opts to contribute to household expenses, she will be rewarded for her generosity; however, this does not alter the inheritance laws set by Allah, the Exalted, as she is not obliged to contribute to household expenses. Should she be compelled to contribute, the inheritance laws remain unaffected, but she will receive divine compensation from Allah, the Exalted, as long as she endures with patience. Ultimately, as Allah, the Exalted, is the Lord and the woman is His servant, He will provide for her in the best manner, but the inheritance laws will remain unchanged. A true believer in Allah, the Exalted, will accept His decree with humility.

It is crucial to recognize that before the advent of Islam, women were often regarded as property to be inherited, and the idea of them receiving inheritance was considered ludicrous. Islam put an end to this inequitable practice and ensured that women received a mandatory portion of the inheritance.

As discussed earlier, Islam evaluates individuals based on one primary standard: the extent of their genuine obedience to Allah, the Exalted. This includes utilizing the blessings bestowed upon them in manners that are pleasing to Him, as described in the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. Chapter 49 Al Hujurat, verse 13:

"…Indeed, the most noble of you in the sight of Allah is the most righteous of you…"

Muslims should consider factors like gender, ethnicity, and social class as insignificant. Relying on these criteria fosters racism and divides the Muslim community. It is essential to understand that a person's intentions are not visible to others, making it unfeasible to evaluate someone's worth based solely on their outward actions. Therefore, one should avoid claiming superiority for oneself or others; only Allah, the Exalted, knows the genuine intentions, words, and deeds of every individual. Chapter 53 An Najm, verse 32:

"…So do not claim yourselves to be pure; He is most knowing of who fears Him."

Chapter 4 An Nisa, verse 176:

"…Allah makes clear to you lest you go astray. And Allah is Knowing of all things."

Individuals should embrace and implement Islamic teachings for their own benefit, even when these teachings conflict with their personal desires. They should act like a wise patient who follows their doctor's medical advice, understanding that it is in their best interest, despite the unpleasantness of certain medications and a strict dietary regimen. Just as this prudent patient can attain optimal mental and physical health, so too can a person who adheres to Islamic principles. This is because Allah, the Exalted, possesses the ultimate knowledge necessary for achieving a harmonious mental and physical state and for appropriately prioritizing all aspects of life. Chapter 4 An Nisa, verse 176:

"…Allah makes clear to you lest you go astray. And Allah is Knowing of all things."

Despite extensive research, society's collective understanding of human mental and physical conditions does not fully address every challenge individuals encounter. The guidance available cannot eradicate all forms of mental and physical stress, nor can it guarantee the correct prioritization of the people and worldly things within one's life, due to inherent limitations in

knowledge, experience, foresight, and biases. Only Allah, the Exalted, possesses this profound knowledge, which He has shared with humanity through the Holy Quran and the teachings of the Holy Prophet Muhammad, peace and blessings be upon him. This truth is particularly evident when comparing the lives of those who adhere to Islamic teachings with those who do not. While many patients may not fully understand the scientific basis for their treatments and thus rely on their doctors, Allah, the Exalted, however, encourages individuals to reflect on Islamic teachings to appreciate their positive influence on their lives. He does not seek blind faith in these teachings; instead, He wishes for individuals to recognize their validity through clear evidence. This, however, requires an unbiased and open-minded approach to the teachings of Islam. Chapter 12 Yusuf, verse 108:

“Say, "This is my way; I invite to Allāh with insight, I and those who follow me….""

In addition, as Allah, the Exalted, alone controls the spiritual hearts of people, the abode of peace of mind, He alone decides who obtains it and who does not. Chapter 53 An Najm, verse 43:

“And that it is He who makes [one] laugh and weep.”

And it is clear that Allah, the Exalted, will only give peace of mind to those who use the blessings He has granted them correctly. Chapter 16 An Nahl, verse 97:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."

All praise is due to Allah, Lord of the worlds and may peace and blessings be upon His final Messenger, Muhammad, his noble Family and Companions.

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